First Published, 1981

Price : Rs. 150.00 US $ 30.00

Printed at : GOYAL OFFSET
Sahazada Bagh, Delhi-110035

Published under the auspices of
JAIN VISHVA BHARATI, LADNUN, RAJASTHAN, INDIA
by R. K. JAIN, TODAY & TOMORROW'S PRINTERS AND PUBLISHERS,
24-B/5, Desh Bandhu Gupta Road, Karol Bagh, N. Delhi-110005

Jain Canonical Text Series

Synod Chief :
ĀCĀRYA TULSĪ

Editor, Translatoı and Commentator :
YUVĀCĀRYA MAHĀPRAJÑA

Jain Canonical Text Series

CONTENTS

CHAPTER II SUBJUGATION OF THE WORLD (OF PASSIONS)

CHAPTER V. THE ESSENCE IN THE WORLD

CHAPTER VI. ADVANCED ASCETICISM (DHUTA)

CHAPTER VIII. EMANCIPATION

PREFACE

The *Āyāro* (Skt. *ĀCĀRĀṄGA SŪTRA*) begins with the quest for the soul. Even as the starting point of the philosophy of Vedānta is the *Sūtra*: *athāto brahma-jijñāsā* "Now begins the quest for the Supreme Reality (*Brahmā*)"[1], the starting point of Jain Philosophy is *athāto ātma-jijñāsā* "Now begins the quest for the soul."

Meaning of Ācāra: That the soul exists, that it is eternal as well as ephemeral, that it itself is the doer of actions as well as the enjoyer of their fruits, that there is "bondage" and there are causes of it; that there is "liberation" and there are means to attain it — these are the basic principles on which rests the edifice of the Jain Ethics or *ācāra*. As the *Ācārāṅga* elucidates all these, it may be spoken of as a treatise on *ācāra* or spiritual conduct.

According to Jain philosophy, neither mere knowledge of philosophy nor mere practice of moral conduct can help one to attain liberation. It is the proper synthesis of both — knowledge and conduct — that leads to the final emancipation[2]. It is, therefore, not possible to keep these two in water-tight compartments. The present canonical text, however, mainly deals with the *ācāra*, and hence it may be spoken of as the "Book of *ācāra*".

The term *ācāra*, as it was used by Bhagavān Mahāvīra, does not connote mere moral conduct, but it was used in a wider sense. According to him, *ācāra* is of five kinds, viz., knowledge, faith, self-discipline, austerities and spiritual exertion. Thus it is clear that *ācāra* includes all the three — knowledge, faith as well as self-discipline (or spiritual conduct), which are the right means of achieving liberation.

1. *Brahma-Sūtra*, 1/1.
2. Sūyagado, 1/12/11: *Āhaṁsu vijjācaraṇaṁ pamokkho.*

As the *Ācārāṅga Sūtra* describes the means of achieving liberation, it has been called the essence of the entire Jain Instruction[3].

Samatva which stands for the practice of both "Equanimity" and Equality" forms the basis of the science of ethics prescribed by Bhagwān Mahāvīra. That is why, the *Ācārāṅga Sūtra* states that one who perceives "equality" in all living beings and observes "equanimity" in all sorts of various opposite situations created by gain and loss, pleasure and pain, living and dying, applause and condemnation, and honour and insult, would never indulge in any action which is against the ethical code- *sammatta-daṁsī na karei pāvaṁ*[4].

Performance and Renunciation of Karma: The *karma-yoga* i.e., disciplined performance of action and the *karma-saṃnyāsa* i.e., renunciation of action have been the subject of debate for thousand of years in Indian systems of religion, all of which have enjoined the renunciation and performance of *karma* in a smaller or greater degree. When the *Bhagavad-Gītā*[5] sings: "*na hi dehabhṛtā śakyaṃ tyaktuṃ karmāṇyaśeṣataḥ*", "No living organism bound in bodily existence can renounce karma completely", it strikes the right note. In light of the fact that the body and activity are inseparable, we can speak of the renunciation of *karma* only in a very limited sense. How then can renunciation be defined? Various criteria of renunciation have been laid down to answer this question. For instance, the *Āyāro* draws a line of demarcation between the spiritually disciplined and indisciplined actions, and defines renunciation as relinquishment of the latter[6]. And the *Gītā* explains renunciation in terms of giving up of attachment to actions and desire for their fruits.

---

3. *Ācārāṅga Niryukti*, verse 9: "*Ittha ya mokhovāo esa ya sāro pavayaṇassa*.
4. *Āyāro*, 3/28.
5. *Gītā*, 18/11.
6. *Āyāro*, 1/7

One may see verbal difference in the above definitions, but it would not be right to infer that they differ in meaning. For performance of actions infused with attachment and desire for the fruit amounts to spiritually indisciplined actions. Thus both the *Āyāro* and the *Gītā*[7] extol the same ideal of renunciation. Yet it is strange that two different traditions have evolved from the philosophies of the two sacred texts. The tradition based on the *Gītā* lays emphasis on idea of performing actions, but does not seem to give weight to the idea of giving up attachment and desire for gaining fruits of actions. On the other hand, the tradition that emerged on the basis of the *Āyāro* seems to have given stress on mere renunciation of actions but failed to give proper weight to the idea of renunciation of attachment, aversion and desire. Thus both the traditions had originally accepted the same ideal, but in course of time they began to proceed in different directions, and the verbal differences made them appear different.

Bhagavān Mahāvīra, however, never insisted on the renunciation of all actions in the very first step of *Sādhanā*. For the beginners he emphasised the need for purifying actions. The *Āyāracūlā*[8] (i.e. the appendix to the *Āyāro*) explains Bhagawān Mahāvīra's position in the following words:-

---

7. *Gītā*, 18/9:
Kāryamityeva yatkarma, niyatam kriyaterjuna!
Saṁgaṁ tyaktvā phalaṁ caiva, sa tyāgaḥ sāttviko mataḥ.

8. *Āyāracūlā*, 15/72-76:
na sakkā na souṁ saddā, soyavisayamāgatā,
rāgadosā u je tattha, te bhikkhū parivajjae.
no sakkā rūvamadaṭṭhuṁ, cakkhuvisayamāgayaṁ,
rāgadosā u je tattha, te bhikkhū parivajjae.
no sakkā na gamdhamagghāuṁ, ṇāsāvisayamāgayaṁ,
rāgadosā u je tattha, te bhikkhū parivajjae.
no sakkā na rasamanāsāuṁ, jīhāvisayamāgayaṁ,
rāgadosā u je tattha, te bhikhū parivajjae.
no sakkā na samvedeuṁ, phāsavisayamāgayaṁ,
rāgadosā u je tattha, te bhikkhū parivajjae.

"It is impossible not to hear words within the reach of the sense of hearing, but it is possible not to be attached or averse to them. An ascetic should not, therefore, be a victim of attachment and aversion to the objects of the sense of hearing. Similarly, it is impossible not to smell, taste, see and touch objects within the reach of the sense-organs of smell, taste, sight and touch, but it is possible to give up attachment and aversion to them. The ascetic should not, therefore, become a victim of attachment and aversion.

Ascetic conduct (*ācāra*) consists in doing actions unmotivated by attachment and aversion. According to the *Ācārāṅga*,[9] that man is deemed to be the possessor of right knowledge whose actions are not sullied with attachment or aversion. Bhagavān Mahāvīra has expounded several forms of such conduct. The foremost among them is *ahiṃsā* or non-violence. The first chapter of the Ācārāṅga deals with this theme at length. The ensuing chapters give directions in regard to the cultivation of feelings of non-violence, non-possessiveness, celibacy, non-attachment, truth, etc. This code of conduct may in fact be spoken of as the 'code of equanimity'.

Lord Mahāvīra was the propounder of the philosophy of equanimity. He showed how human life could be transformed in the light of this doctrine. He did not forcibly impose any discipline on his followers, but allowed them the freedom of choice. He said, "One who sees things needs no instruction."[10] "One who has the right vision begins to see the world and himself in a different light.[11] "*Aṇṇahā ṇaṁ pāsae parihareijā*"."

---

9. *Āyāro*, 1/13 :
   jassete logaṁsi kamma-samārambhā pariṇṇāyā
   bhavaṁti se hu muṇī pariṇṇāyakamme.

10. *Āyāro*, 2/85 ·
    uddeso pāsagassa ṇatthi.

11. *Āyāro*, 2/118.

It gives me very great pleasure to see this great code of conduct based on the philosophy of transforming life in the light of the concept of equanimity published on the eve of the Twentyfifth Centenary of Bhagavān Mahāvīra.

— Acharya Tulsi

INTRODUCTION

1. The first *Śrutaskandha* of the *Āyāro* represents an early phase of the ascetic ideology, and the language and metres of the work are directly derived from the Vedic idiom. The terminology used in the text is related to an earlier state of Nirgranthism and is at the same time the harbinger of its later development as a system of morality and religion with its own definite disciplinary code. The text opens with a passage which embodies the perennial concern of philosophers, doubts that embarrass their minds. The cosmic doubt of the Vedic seer — *kuta ājātā kuta iyaṃ visṛṣṭiḥ* (from whence did it sprint forth, from whence did this creation emanate?) - finds its counterpart in the *Āyāro's* query about the self — *ke ahaṃ āsī, ke vā cute peccā bhavissāmi*[2] (what was I, what shall I be in the next birth after departure from here?) — which is reminiscent of a heresy recorded in the *Majjhima Nikāya*[3] - *ayam nu kho satto kuto āgato, so kuhiṃgāmi bhavissati* (whence from indeed this being come, where shall he go?). Mortification of the flesh for the regeneration of the spirit is the quintessence of the philosophy of the *Āyāro* which is replete with exhortations to the spiritual aspirant to subjugate the passions through infinite endurance of hardships and relinquishment of wordly interests. "Stoutly tolerating the (unpleasant) sound and touch and subduing the lust for life, the saint, true to his saintliness, mortifies his body born of past karma; he subsists on the stale and insipid (food), being courageous and equanimous; he is indeed the saint, who has crossed the flood and is rightly designated as one 'who has crossed', 'who is emancipated', 'who has withdrawn himself' - thus do I say'[4]. In fact, the biography of Mahāvīra in the *Āyāro*, chapter IX, which undoubtedly is

1 Ṛgveda, X, 129.6
2 I, 1, 1.2.
3. I, p. 12 (NNMEdn).
4. *Āyāro*, I, 2. 6. 161-5

the oldest and at the same time absolutely free from mythology, is an illustration of the extreme type of asceticism adumbrated in the text. We shall see in what follows the religio-moral spirit that characterized the age of Mahāvīra and has found vent through the pithy sayings and pregnant expressions which are so abundant in the work under review.

2. Now to come to the pithy sayings, they cover a large number of themes, namely, rejection of violence or non-violence, bondage and emancipation, fearlessness, friendship, attachment to life, *ātman* in its empirical and transcendental aspects, mysticism, renunciation, asceticism, clusters of essentially connected concepts, prophetic injunctions (*prajñāpanā*), and such other subjects which offer copious insight into the moral and spiritual background of Mahāvīra's teachings.

(i) *Non-violence*: The man of violence (*daṃḍa*) is indeed he who is unmindful and addicted to wordly pleasures[5]. Above, below, and in front, people indulge in violent activities against living beings individually and collectively in many ways; discerning this, a wise man neither himself inflicts violence on these bodies, nor induces others to do so, nor approves of their doing so[6]. The unwise are sleeping, the wise are awake; know that pain is the cause of evil in the world; knowing the welfare of the world, one should eschew weapons of violence[7].

---

sadde ya phāse ahiyāsamāṇa
ṇivviṃda naṃdiṃ iha jīviyassa
muṇī moṇaṃ samādāya, dhuṇe kamma-sarīragaṃ
paṃtam lūhaṃ sevaṃti vīrā samattadaṃsiṇo
esa oghaṃtare muṇī, tiṇṇe mutte virate, viyāhite tti bemi

5. ibid. I, 1.4.68-69.
vīrehiṃ eyaṃ abhibbhūya diṭṭhaṃ, saṃjatehiṃ
sayā jatehiṃ sayā appamattehiṃ
je pamatte guṇaṭṭhite, se hu daṃḍe pavuccati

6. ibid. I, 8, 1.17-18.
uḍḍhaṃ ahaṃ tiriyaṃ disāsu, savvato savvāvaṃti
ca ṇaṃ paḍiyakkaṃ jīvehiṃ kamma-samārambhe ṇaṃ
taṃ pariṇṇāya mehāvī ṇeva sayaṃ etehiṃ kāehiṃ daṇḍaṃ samārambhejjā, ṇevaṇṇehiṃ etehiṃ kāehiṃ daṇḍaṃ samārambhāvejjā,
ṇevaṇṇe etehiṃ kāehiṃ daṃḍaṃ samārambhaṃte vi samaṇujāṇejjā

7. ibid. I, 3.1.1-3.
suttā amuṇī sayā, muṇiṇo sayā jāgaraṃti, loyaṃsi jāṇa ahiyāya dukkhaṃ, samayaṃ logassa jāṇittā, ettha satthovarae

(ii) *Bondage and Emancipation:* Bondage and emancipation are within yourself - *baṃdha-pamokkho tujjha ajjhattheva*[8]. Blinded and immersed in worldly pleasures, the fool with bondage unsevered and attachment not cut off, dwells in darkness, being ignorant, and is never able to get at the command[9]. Attached to things sensual, they bewail bitterly, and on account of desires, fail to get at emancipation[10]. Man! restrain thyself, and thus thou shalt be emancipated from suffering[11].

(iii) *Fearlessness:* The unmindful is beset with fear on all sides; for the mindful, there is no fear from any side[12].

(iv) *Friendship:* Man ! thou art thy own friend, why wishest thou for a friend beyond thyself[13].

(v) *Attachment to Life:* All beings are fond of life, they like pleasure, dislike pain, disfavour injury, wish for long life, long for survival; life is dear to all[14].

(vi) *Ātman in its Empirical and Transcendental Aspects:* There are beings who are blind, sunk in darkness; they experience ups and downs, indulging in an activity (anew) for the first time, or repeating it many times[15]. Having con-

---

8. ibid. I, 5. 2. 36.
9. ibid. I, 4. 4. 45
   ṇetthuṃ palichinnehuṃ, āyāṇasoya-gaḍhie bāle
   avvocchinnabaṃdhaṇe, aṇabhikkaṃtasaṃjoe,
   tamaṃsi avijāṇao āṇāe laṃbho ṇatthi tti bemi
10. ibid. I, 6 1. 7
   rūvehiṃ sattā kaluṇaṃ thaṇaṃti,
   ṇiyāṇao te ṇa labhaṃti mokkhaṃ
11. ibid. I, 3. 3. 64
   purisā! attānameva abhiṇigijjha, evaṃ dukkhā pamokkhasi
12. ibid. I, 3. 4. 75
   savvato pamattassa bhayaṃ, savvato appamattassa natthi bhayaṃ
13. ibid. I, 3. 3. 62
   purisā! tumameva tumaṃ mittaṃ, kiṃ bahiyā mittamicchasi?
14. ibid. I, 2. 3. 63.
   savve pāṇā piyāuyā suhasāyā dukkhapaḍikūlā
   appiyavahā piyajīviṇo jīviukāmā
   savvesiṃ jīviyaṃ piyaṃ
15. ibid. I, 6. 1. 9-10.
   saṃti pāṇā aṃdhā tamaṃsi viyāhiyā
   tāmeva saiṃ asaiṃ atiacca uccāvayaphāse paḍisaṃvedeṃti

tained the stream, leaving the world, the great (soul) becomes free from karma and knows and perceives (the truth) and does not desire (anything), being introspective; having comprehended the coming and going, he crosses the path of birth and death, being established in perfection (viz. the state of emancipation)[16]. For the seer, there is no need of instruction[17]. Of one who is free from *karma* there exists no description. It is *karma* that gives rise to (the necessity of) imposition (of characteristics)[18].

(vii) *Mysticism*: The wise is neither bound nor liberated[19]. The *ātman* is the knower, and the knower is the *ātman*: that by which one knows is the ātman[20]. The liberated state is not expressible through language; nor is it amenable to reasoning; intellect does not penetrate there; the passionless *(ātman)* is conversant with the nature of 'what is without support' (viz. emancipation); he is neither long nor small......neither feminine nor masculine nor otherwise (neuter) ...... there is no analogy; it is formless existence; there is no condition of the unconditioned[21].

(viii) *Renunciation:* Such person is rightly called 'houseless' who is straightforward, follows the right path, and

16. ibid. I, 5. 6. 120-122
vinaettu soyaṃ ṇikkhamma, esa mahaṃ akammā jāṇati pāsati
paḍilehāe ṇāvakaṃkhati, iha āgatiṃ gatiṃ pariṇṇāya accei
jāi-maraṇassa vaṭṭamaggaṃ vakkhāya-rae

17. ibid. I, 2. 3. 73
uddeso pāsagassa ṇatthi

18. ibid. I, 3. 1. 18-19;
akammassa vavahāro na vijjai
kammuṇā uvāhī jāyai

19. ibid. I, 2. 6. 182
kusale puṇa ṇo baddhe, ṇo mukke

20. ibid. I, 5. 5. 104
je āyā se viṇṇāyā, je viṇṇāyā se āyā, jeṇa vijāṇati se āyā

21. ibid. I, 5. 6. 123-140
savve sarā ṇiyaṭṭaṃti
takkā jattha ṇa vijjai
maī tattha ṇa gāhiyā
oe appatiṭṭhāṇassa kheyanne
se na dīhe, na hasse
ṇa itthī, ṇa purise, ṇa aṇṇahā......
uvamā ṇa vijjae
arūvī sattā
apayassa payaṃ ṇatthi

practises deceitlessness[22]. Emancipated indeed are those who are gone to the other shore; conquering greed through non-greed, he does not addict to pleasures that might offer themselves; being free from greed, he renounces the world; ceasing to act, he knows and perceives (the truth); he has no desires because of his insight; he is rightly called 'houseless'[23].

(ix) *Asceticism:* The sixth chapter called *Dhuya-Ajjhayaṇa* contains material which is definitely the precursor of the *dhutaṅga* of early Buddhism. *Dhuta* stands for austerities which wash away the passions. The sage who is well versed in the *dhamma* and firm in the discipline of austerity (*vidhūtakappe*) is always the destroyer of the effects of karma; to a monk who has given up the garment, it does never occur; my clothes are torn, I shall beg for new ones... such unclothed monk, while thus exerting himself in the discipline, is often exposed to the (*harsh*) touch of grassblades, of cold, heat, gnats and mosquitoes; he endures such other various hardships, remaining unclothed in order to move light; he is well established in penance as propounded by the Exalted One; realising this in full and in all respects, he should rightly comprehend equanimity[24]. Of the enlightened ones the arms are emaciated and flesh and blood are reduced to the utmost[25]. "Look at (the state of)

22 ibid, I, 1.3.35
se jahā vi anagāre ujjukaḍe ṇiyāgapaḍivanne amāyaṃ
kuvvamāṇe viyāhie

23. ibid I, 2.2.35-39
vimukkā hu te janā je janā pāragāmiṇo, lobhamalobheṇa
dugaṃchamāṇe laddhe kāme nābhigāha. viṇaittu lobham
nikkhamma esa akamme jāṇati-pāsati paḍilehāe ṇāvakaṃkhati;
esa anagāretti pavuccati

24. ibid. I, 6 3.59-65
eyaṃ khu muṇī āyāṇaṃ sayā suakkhāyadhamme vidhūtakappe
ṇijjhosaittā. je acele parivusie tassa ṇam bhikkhussa ṇo
evaṃ bhavati-parijuṇṇe me vatthe, vatthaṃ jāissāmi.......
aduvā tattha parakkamaṃtaṃ bhujjo acelaṃ taṇa-phāsā
phusaṃti, sīyaphāsā phusaṃti, teuphāsā phusaṃti, daṃsa-masaga-
phāsā phusaṃti, egayare aṇṇayare virūvarūve phāse ahiyāseti
acele lāghavaṃ āgamamāṇe. tave se abhisamaṇṇāgae bhavati.
jaheyaṃ bhagavatā paveditaṃ tameva abhisameccā savvato
savvattāe samattameva samabhijāṇiyā

25. ibid. I, 6.3.67-
āgayapaṇṇāṇāṇaṃ kisā bahā bhavaṃti,
payaṇue ya maṃsa-soṇie.

attachment; men are bound by fetters, sunk in spirit and overpowered by lust; be not, therefore, afraid of hardship. He who is perfectly and completely enlightened about the acts of violence and from whom even his robbers do not fear harm, is indeed one who has shaken off anger, pride, deceit and greed; he is indeed worthy being called 'the metamorphosed one' — thus I say. Such person, on account of his renunciation of the body, is considered as standing 'in the forefront of the battle'. He is indeed the sage who has reached the other side. Even on being killed, he stands still like a beam approached by death, courting death as the dissolution of the body - thus I say"[26]. This discipline unto death finds its consummation in the eighth chapter called the *Vimoha-Ajjhayaṇa* (chapter on liberation).

(x) *The Clusters of Essentially Connected Concepts:* Our text contains clusters of words connoting similar concepts which throw a flood of light on the evolution of those concepts—the history of their origin and the later course of their development. Thus, for instance, the cluster— *āyāvādi, logāvādī, kammāvādī, kiriyāvādi* (respectively, believers in soul, world, karma, action)[27] represents the early stage of the doctrine of soul and rebirth in Indian philosophy. Similarly, the bunch— *pāṇa* (breathing), *bhūta* (existing), *jīva* (living), *satta* (sentient-creature)[28] — indicates the divergent conceptions of the principle of soul in our ancient thought. On the other hand, the group —*gaṃtha* (bondage), *moha* (delusion), *māra* (death), *niraya* (hell)[29]—

---

26. ibid, I, 6.5.108-113
tamhā saṃgam ti pāsaha, gaṃthehiṃ gaḍhiyā ṇarā visaṇṇā kāmavippiya. tamhā lūhāo ṇo parivittasejjā, jassime ārambhā savvato savvattāe supariṇṇāyā bhavaṃti jesime lūsino ṇo parivittasaṃti, se vaṃtā kohaṃ ca māṇam ca māyaṃ ca lobhaṃ ca esa tuṭṭe viyāhite tti bemi
kāyassa viovāe esa saṃgāmasīse viyāhie, se hu pāraṃgame munī avi hammamāṇe phalagāvayaṭṭhī kālovaṇīte kaṃkhejja kālaṃ jāva sarīrabheu tti bemi.

27. ibid. I, 1.1.5:
se āyāvai logāvāī kammāvāī kiriyāvāī.

28. ibid. I, 4.1.1.

29. ibid. I, 1.5.134.

stands for the cause as well as the state of worldly life in the earlier phase of the ancient religions of our country. In I. 2. 4. 92, the terms *dukkha* (suffering) and *ṇaraga-tirikkha* (hell-animal) are found added. The cluster — *ātavaṃ, ṇāṇa-vaṃ, veyavaṃ, dhammavaṃ, baṃbhavaṃ* (respectively, established in *ātman*, knowledge, *Vedas*, *dharma*, *Brahmana*)[30] refers to the state of interaction of the Brāhmaṇa and Śramaṇa cultures, which gave rise to an integrated Indian culture in later times. The highest achievements of the spiritual aspirant are grouped together in the bunch — *sāṃti* (peace), *virati* (abstinence), *uvasama* (calmness), *ṇivvāṇa* (liberation), *soyaviya* (purity), *ajjaviya* (upright-ness), *maddaviya* (modesty), *lāghaviya* (lightness), *aṇati-vattiya* (non-transgression)[31]. The cluster - *hiyaṃ* (good), *suhaṃ* (blissful), *khemaṃ* (wholesome), *nissesaṃ* (com-plete), *aṇugāmiyaṃ* (favourable)[32] represents the different aspects of the ancient concept of the highest good, the sum-mum bonum of the spiritual disciplines. The firm convic-tion about a particular doctrine was expressed by any of these words — *ditthi* (view), *mutti* (faith, Cf. Pāli *adhimutti*), *purakkāra* (dominant idea), *saṇṇa* (notion), *nivesana* (per-suasion)[33].

(xi) *Prophetic Injunctions (Paṇṇavaṇā):* Our text con-tains a few excerpts which are given as universal injunct-tions of the Exalted Ones, past, present, and future. These passages are definitely of very great antiquity, if not the words of the Ṇāyaputta himself. One such excerpt is given at the very outset of Chapter IV, called *Sammatta-Ajjhayaṇa*. It runs as follows: Thus do I say — the *Arahamtas* (the Revered Ones) and the *Bhagavaṃtas* (the Lords) of the past, present and future, all say thus, speak thus, enjoin thus (*evaṃ paṇṇavaṃte*), explain thus — all breathing, all exist-ing, all living, all sentient creatures should not be killed, nor treated with violence, nor abused, nor tormented, nor driven away. This is the discipline which is pure, eternal, inalterable, and declared by the enlightened ones who have

30. ibid. I, 3. 1. 4.
31. ibid. I, 6. 5. 102.
32. ibid. I, 8. 4. 61.
33. ibid I, 5 4. 68.

comprehended (the nature of) the world[34]. Non-violence is always the theme of these injunctions.

3. Our text provides a vivid picture of the ascetic life that dominated the society of the days of Mahāvīra and Buddha. Some of the expressions used in the text are, in fact, the prototypes of what we find enunciated in the systematic works of early Jainism and Buddhism. The moral and monastic discipline of the Jainas which was codified in later times are discernible here in a rudimentary form couched in expressions which are pregnant with principles that served as a bridge between the ascetic codes of the pre- and post-Mahāvīra periods. Even the five *Mahāvratas* (great vows) which have the universal sanction of all schools of Indian philosophers are here only in the process of evolution. There are also ideas and concepts that gave way to their nearby counterparts which gained currency in the changed set-up. We shall here study a number of such amorphous expressions to see how they contributed to the evolution of concepts which later on became static and solid in their connotation.

(i) *The Five Mahavratas (Great Vows):* Of the five *mahāvratas* of later days, the first, viz. *ahiṃsā*, has found place in our text in numerous contexts, and is indeed the persistent theme dominating over all other principles that constituted the moral life of those times. All types of *hiṃsā* perpetrated on all kinds of beings, beginning from the one-sensed organisms up to the fully developed five-sensed beings, are condemned. The words *daṃḍa* (panel instrument) and *sattha* (weapon of violence) are repeatedly used to denote violence. A person who is careless *(pamatte)* in his conduct and is engrossed in sensual pleasures *(guṇaṭṭhite)* is called *daṃḍa* (panel instrument)[35]. All suffering is due

34. ibid. I, 4.1.1·
se bemi-je ya ayīyā je ya paḍuppaṃṇā je ya āgamessā arahaṃtā bhagavaṃto te savve evamāikkhaṃti, evaṃ bhāsaṃti, evaṃ paṇṇavemti, evaṃ parūvemti–savve pāṇā savve bhūtā savve jīvā savve sattā ṇa haṃtavvā, ṇa ajjāveyavvā, ṇa parighettavvā, ṇa paritāveyavvā, ṇa uddavayavvā, esa dhamme suddhe ṇiyie sāsae samicca loyaṃ kheyaṇṇehiṃ paveiye.

35. ibid. I, 1.4.69·
je pamatte guṇaṭṭhie, se hu daṃde pavuccati.

to *hiṃsā qua-ārambha* (violent action)[36]. The word *sacca* (truth) which is the designation of the second *mahāvrata* is used with a special connotation in our text. *Sacca* stands for the word of the Enlightened One, that is, the discipline propounded by Him[37], and not simply 'desisting from falsehood'. The third traditional *mahāvrata*, viz. (desisting from) *adiṇṇādāṇa* (unauthorized appropriation) is mentioned immediately after (desisting from) *sattha* (weapon of violence)[38]. This second position occupied by the traditionally third *mahāvrata* tallies with the Buddhist custom of placing it at the second place in the list of *śīlas*. As regards the traditional *mahāvrata* of *brahmacarya* (celibacy), our text usually mentions it as '*vasittā bambhacer-aṃsi*' (practising monkhood, literally 'living in chastity')[39]. It is also used singly on one occasion[40]. The use of the expression '*baṃbhavaṃ*' as synonymous with '*dhammavaṃ*' also points to a wider connotation of the word '*bhaṃbha-cera*'[41]. The *mahāvrata* of *aparigraha* (non-possession of property) is stated through the phrase '*pariggahaṃ amama-yamāṇe*' (not attached to the possessions)[42], which does not formulate the vow in the fashion of its traditional definition. The indefinite nature of this vow in the Buddhist tradition confirms the position of our text in the matter. This review of the state of *mahāvratas* in the first *Śrutas-kandha* of the *Āyāro* clearly demonstrates the uncrystallized forms of the great vows in those days. A passage of the *Āyāro* deserves our consideration in this connection. It mentions a discipline of three *jāmas*[43], which, if explained in the context of *sūtras* I. 8. 1. 3-5, might stand for

---

36. ibid. I, 3. 1. 13 & 4. 3. 29.
 ārambhajaṃ dukkhamiṇaṃ ti ṇaccā.
37. ibid. I, 5. 5. 95
 tameva saccaṃ ṇīsaṃkaṃ jaṃ jiṇehiṃ paveiyaṃ.
38. ibid. I, 1. 3. 58 & I, 8. 1. 4.
 aduvā adiṇṇādāṇaṃ;
 aduvā adiṇṇamāiyaṃti
39. ibid. I, 4. 4. 44; I, 6. 2. 30 & I, 6. 4. 78.
40. ibid. I, 5. 2. 35;
 etesu ceva baṃbhaceraṃ ti bemi
41. ibid. I, 3. 1. 4.
42. ibid. I, 2. 5. 88.
43. ibid. I, 8. 1. 15
 jāmā tiṇṇi udāhiyā

the great vows of *pāṇāivāyāo veramaṇaṃ* (desisting from killing), *adiṇṇādānāo veramaṇaṃ* (desisting from theft) and *musāvāyāo veramaṇaṃ* (desisting from false speech), the meaning of *musāvāya* being analogous to that given in the *Tattavārthabhāṣya*, VII. 9, which appears to be a faithful record of the original content of the vow. These *sūtras* run as follows:

(3) *ihamegesim āyāragoyare ṇo suṇisaṃte bhavati, te iha ārambhaṭṭhī aṇuvayamāṇā haṇamāṇā, ghāyamāṇā, haṇato yāvı samaṇujāṇamāṇā; (4) aduvā adiṇṇamāıyaṃti; (5) aduvā vāyāo viuṃjaṃti, taṃ jahā — atthi loe, ṇatthi loe, dhuve loe, adhuve loe....* That is "(3) Some people are not well instructed as regards the subject of conduct; they are desirous of actions, repeat them in words, they kill (creatures), make others kill and approve of (such acts); (4) or, they take what has not been given to them; (5) or, they pronounce divergent opinions, viz., 'the world exists', 'the world does not exist', the world is eternal', 'the world is non-eternal', and so on." Here the content of the *sūtra* no. 5 may be interpreted as standing for *musāvāya* (false speech) of later times, and we have the *Tattvārthabhāṣya*, VII. 9, which explains the vow in a similar fashion, to endorse such interpretation. The traditional great vows as reflected in our text are thus the precursors of the classical codification of the subject in the other *Āgamas* and the treatises. The word *'vrata'* (vow) is also conspicuous by its absence in our text.

(ii) *The Mārga (path):* The classical definition of the *moksa-mārga* (path of emancipation) *as* consisting in *samyag-darśana* (right view), *samyag-jñāna* (right knowledge) and *samyak-cāritra* (right conduct) is absent. A very simple, though immensely poignant, description of the path of emancipation has found vent in the statement: *se kiṭṭati tesiṃ samuṭṭhıtāṇaṃ nikkhittadaṃḍāṇaṃ samāhitāṇaṃ paṇṇāṇamaṃtāṇaṃ iha muttimaggaṃ* (He, the Exalted One, here propounds the path of emancipation to those who are exerting their spiritual vigour, have given up weapons of violence, are practising meditation, and are full of penetrating wisdom)[44]. The spiritual vigour, mentioned here, stands for

44. ibid. I, 6.1.3.

vīrya (energy) which is the *sine qua non* of all spiritual activity, rejection of violence is the epitome of the *śīlas*, and the elements of *samādhi* (meditation) and *prajñā* (penetrating wisdom) are clearly mentioned in the statement. *Śīla*, *samādhi* and *prajñā*, which are traditionally known as constituting the Buddhist path of emancipation, are thus succinct in the above description. As regards the *samyag-darśana* of Jainism, it is expressed by the term *daṃsaṇa* in the following passage: *se vaṁtā kohaṃ ca māṇam ca māyaṁ ca lobham ca; etam pāssagassa damsaṇam uvaratasatthassa paliyaṃtakarassa āyāṇam sagaḍabbhi* (he conquers anger, pride, deceit, and greed; thus is the view of the seer who desists from weapons of violence, has put an end to the sources (of *saṃsāra*), being the destroyer of his *karmas*)[45]. In another passage[46] the items of *pejja* (lust), *dosa* (hatred), *moha* (delusion), *gabbha* (womb), *jamma* (birth), *māra* (death), *naraga* (hell), *tiriya* (animal) and *dukkha* (suffering) are to be conquered for attaining the right view. On yet another occasion[47] this *daṃsaṇa* (view) is identified with *diṭṭhi* (view), *mutti* (faith), etc., which leaves no doubt that the concept is the forerunner of the *samyag-darśana* or *samyag-dṛṣṭi* in the system of Jaina ethics. As for the *samyag-jñāna*, the expression *paṇṇāna* (Skt. *Prajñāna*), mentioned above, is the prototype which is represented by the Pali word '*paññā*'. As regards *samyak-cāritra*, the statements — *ahege dhammamādāya āyāṇappabhiiṃ supaṇihie care apaliyamāṇe daḍhe savvaṃ gehiṃ pariṇṇāya* (having embraced the *dhamma* one should practise it from the very beginning with extreme precaution and firmness, not succumbing (to wordly things), fully abandoning all lust[48], *vaigutte ajjhappasaṃvuḍe parivajjae sadā pāvaṃ* (being reserved in his speech and guarding his mind, he should always avoid sin)[49], and the like contain the rudiments of the system of moral conduct formulated later on. The concept of *mārga* (path) thus is represented in our text through a terminology which is most popular in character and far away from the later crystallization in the systematic treatises dealing with the topic.

45. ibid. I, 3. 4. 71-73.
46. ibid. I, 3. 4. 83.
47. ibid. I, 5. 4. 67-68.
48. ibid. I, 6. 2. 35-37.
49. ibid. I, 5. 4. 87.

(iii) *Āsava:* The expression *āsava* is used in the sense of hardship to be borne by an ascetic. "Even if the creatures injure the body, he should not move from the place; he should endure (with patience), being afflicted with different types of *āsavas* (hardships)"[50]. This is also exactly the meaning of the Pali word '*āsava*' in the phrase- *adhivāsanā pahātabbā āsavā* (the hardships which are to be got rid of through endurance)[51]. The word is used in this very sense in the phrase— *je āsavā te parissavā, je parissavā te āsavā* (what is hardship is privation, what is privation is hardship)[52]. The meaning of the word *parissavā* in this phrase is analogous to that of the Pali word *parissayā* which stands for the privation of hunger, heat, cold, insect-bites, and so on[53]. This reminds us of the *parīsahas* in the second chapter of the *Uttarajjhayaṇa*. The expression *āsava* gradually underwent a great semantic change in the ethical system of the Jainas.

(iv) *Nivvāṇa, Pariṇivvāṇa, Pamokkha:* We have already given the synonyms of *ṇivvāṇa* in 2 (X) which unequivocally indicate a state of spiritual peace and tranquillity and pliability of body and mind. The expression *ṇivvuḍa* or *ṇivvuta* which are past participles of *ṇivvāṇa* stands for a person who desists from sinful activities and is free from all desires[54]. The expression *pariṇivvāṇa* however is used to denote freedom from fear and suffering[55], the past participle '*pariṇivvuḍa*' standing for the state of being a source of fearlessness and freedom from attachment and animosity[56], the expression *pamokkha* refers to deliverance from suffering *dukkhā pamokkhasi*[57] or death (*maraṇā*

---

50. ibid. I, 8.8.10.
pāṇā dehaṃ vihiṃsaṃti, ṭhāṇāo ṇa viubbhame āsavehiṃ vivittehiṃ tippamāṇehiyāsae.

51. Majjhima Nikāya, I, p.15 (NNM Edn.)

52. Āyāro, I, 4.2.12.

53. Suttanipāta (Sāriputtasutta)

54. Āyāro, I, 4.3.38 & I, 8.1.16.
je ṇivvuḍā pāvehiṃ kammehiṃ, aṇidāṇā te viyāhiyā

55. ibid. I, 1.6.121.
ṇijjhāittā paḍilehittā patteyaṃ pariṇivvāṇaṃ.

56. ibid. I, 6.5.107.

57. ibid. I, 3.1.8. & I, 3.3.64.

pamuccati)[58]. *Nivvāṇa* and its equivalents thus primarily stand for emancipation from suffering, and not for any positive condition of unimpeded bliss as the later thinkers try to interpret them.

(v) *Saṃdhi:* The word appears as standing for the 'juncture' of birth and death, and is perhaps the precursor of the concept of *pratisaṃdhi* (rebirth). The expression *rūvasaṃdhi* (material juncture, or the meeting point of matter and spirit) in the following passage clinches the issue: "Those who are not addicted to sinful activities might be liable to calamities, but the steadfast will bear them. As in the past so in the future, the body is (always) subject to change and destruction, unstable, transient, non-eternal, fattening and defattening, and of a changeable nature; perceive this material juncture (*rūvasaṃdhi*). For him who looks at things rightly, is devoted to one purpose, is disentangled and detached, there is no passage (from birth to birth)"[59]. One who has searched out the (proper) moment (*khaṇa*) of the body has identified the juncture (*saṃdhi*)[60]. The phrases *maccıehiṃ saṃdhiṃ* (juncture with the mortal ones[61], *logassa saṃdhiṃ* (juncture of the world)[62], and *saṃdhi jhosito* (the juncture destroyed)[63] confirm our conjecture about the connotation of the expression '*saṃdhi*' The expressions '*saṃga*' and '*saṃjoga*' are also used in similar sense. Thus we have '*āvaṭṭasoe saṃgamabhijāṇati* (he knows the connection in the current of the whirl)[64], '*ete soyā viyakkhātā jehiṃ saṃgaṃ ti pāsahā* (these have been declared to be the currents, look at the connection

58. ibid. I, 3.1.15 & 3.2.36
59. ibid. I, 5 2.28-30
je asattā pāvehim kammehiṃ, udāhu te āyaṃkā phusaṃtu iti udāhu vīre
te phāse puṭṭho hiyāsae se puvvaṃ peyaṃ pacchā peyaṃ bheura-dhammaṃ,
viddhaṃsaṇa-dhammam, adhuvaṃ, aṇitiyaṃ, asāsayaṃ, cayāvacaiyaṃ,
vipariṇāma-dhammaṃ, pāsaha eyaṃ rūvaṃ-
saṃdhiṃ samuppehamāṇassa egāyataṇa-rayassa iha vippamukkassa, ṇatthi
magge virayassa tti bemi.
60. ibid. I, 5.2. 20-21.
ayaṃ saṃdhī ti adakkhu
je imassa viggahassa ayaṃ khaṇeti maṇṇesi.
61. ibid. I 2.5.127.
62. ibid I. 3.3.51
63 ibid. I. 5 3. 41 & I 5.5.98
64 ibid. I 3.1 6

with them)[65]. As for the use of *saṃjoga*, we find passage like '*esa vīre pasaṃsie acceti logasaṃjogaṃ, esa ṇāe pavuccati*' (he is extolled as a hero, he transcends the connection with the world, he is called the leader (to the right path)[66] The most significant use of the word is found in the following excerpt which gives a total view of the spiritual path from beginning to end: *dukkham logassa jaṇittā, vaṃtā logassa saṃjogaṃ, jaṃti vīrā mahājāṇaṃ, pareṇa param jaṃti, ṇāvakaṃkhaṃti jīvitaṃ*[67]. That is, knowing the suffering of the world, rejecting the connection (*saṃjoga*) with the world, the heroes go on the great path, they rise higher and higher and do not hanker after life. Here the four factors viz. (1) suffering, (2) the cause of suffering (viz. *saṃjoga*), (3) the path, and (4) the release from hankering which is the cause of suffering are succinctly stated. In other words, we here find the rudiments of the four *ārya-satyas* (noble truths) of the Buddhists, viz. *dukkha* (suffering), *samudaya* (cause of suffering), *nirodha* (release from suffering) and *mārga* (the path leading to the release).

(vi) *Sarvajñatā* (Omniscience): There is no reference to the subject in our text. On only one occasion, however, it is said "one who knows the one knows all (*savvaṃ jāṇai*) and one who knows all knows the one; there is fear for the careless from all quarters, and there is no fear for the careful from any quarter; one who controls the one controls the many, and one who controls the many controls the one"[68]. The context here is the subjugation of anger, pride, deceit and greed and the insight of the seer (*pāsagassa daṃsaṇaṃ*). It should therefore be plausible that the knowledge in question refers to the comprehension of the nature and subjuga-

65. ibid. I. 5.6.118.
66. ibid. I. 2.6.168-170.
67. ibid. I. 3.4. 77-78.
68. ibid. I. 3.4.74-76.
je egaṃ jāṇai se savvaṃ jāṇai
je savvaṃ jāṇai se egaṃ jāṇai
savvato pamattassa bhayaṃ, savvato appamattassa ṇatthi bhayaṃ
je egaṃ ṇāme se bahuṃ ṇāme
je bahuṃ ṇāme se egaṃ ṇāme.

tion of any of these passions and the consequent conquest of the remaining ones. An insight into the nature of any one of these passions is followed by an insight into the nature of the rest, or conversely the insight into the nature of all these is virtually an insight into the nature of any of them. The concept of traditional omniscience cannot be read into the above statement by any stretch of imagination.

(vii) *Paṇṇāṇa* (Perception, Insight): This expression played a very important role in the Jaina as well as Buddhist soteriology, as also epistemology. The Buddhist Pali equivalent of this word is *paññā* (Skt. *prajñā*). The expression *paṇṇāṇa* has an epistemological sense in the compounds *sotapaṇṇāṇa* (auditory perception), *cakkhupaṇṇāṇa* (ocular perception), *ghāṇapaṇṇāṇa* (olfactory perception), *rasapaṇṇāṇa* (gustatory perception), *phāsapaṇṇāṇa* (tactile perception)[69]. This is comparable to the *Abhidharma* conception of *prajñā*, which is common to all states of consciousness[70]. The other use of the term *paṇṇāṇa* in Jainism is in the sense of spiritual insight. Thus the compound *savva-samaṇṇāgatapaṇṇāṇa*[71] means 'insight into the nature of all things'. Similarly, the phrase *mahāvīrehiṃ paṇṇāṇamaṃtehiṃ paṇṇāṇamupalabbha*[72], stands for 'having obtained insight from the great heroes who are possessed of the insight'. This meaning of *paṇṇāṇa* is in essential conformity with that of the expression *prajñā* in Buddhism, which is the consummation of the practice of *śīla* (right conduct) and *samādhi* (meditation). The expression *paṇṇāṇa* thus as used in our text is pregnant with the future role that it was destined to play in Indian thought, specially Buddhism.

(viii) *Jñāna* (Knowledge) and *Darśana* (Perception): The phrase *jāṇati pāsati*[73] is used to denote two separate aspects of knowledge, the verb '*jāṇati*' standing for knowing through various means, and *pāsati* for knowing directly through perception or intuition. Thus in the description *sejjaṃ puṇa jāṇejjā saha sammuiyāe paravāgaraṇeṇaṃ*

69 ibid 1 2 1.4 & 1 2 1.25.

70 Abhidharma-kośa-Bhāṣya, II 24

71 Āvāro, 1 1 7 174

72 ibid 1 6 4 76

73 ibid 1 2 2 17 & 1 5 6 120.

aṇṇesiṃ vā aṃtie soccā[74], the act of knowing is stated to be done through consensus of opinion, or interpretation made by others, or hearing from others. The verb *pāsati*, on the other hand, in the phrase *pāsamaṇe rūvāim pāsati*[75] like *suṇeti* in *suṇamāṇe saddāiṃ suṇeti* denotes simply the act of seeing with eyes, exactly as *suṇeti* denotes simply the act of hearing with ears. The word *pāsati* is also used, as in the statement *aṃto aṃto putidehaṃtarāṇi pāsati puḍho vi savaṃtāiṃ*[76] (in the interior of the body he perceives the foul interior humours and their several streams), figuratively to denote acuteness of intelligence. The derivative *pāsaga* in the usages- *uddeso pāsagassa natthi*[77], *etam pāsagassa daṃsaṇaṃ*[78], *kimatthi uvādhi pāsagassa*[79], is used to denote 'a person of deep insight'. Similarly the derivative *ṇāṇī* (from *jāṇati*) in *nissāraṃ pāsiya ṇāṇī*[80], stands for a 'wise person' (the expression *pāsiya* meaning 'having observed'). It is thus found that the verbs *jāṇati* and *pāsati* or their derivatives were used in various ways to denote the different aspect of the act of knowing or intuition - sometimes accentuating the distinction, and on other occasions obliterating it beyond recognition. In the phrase *nissāram pāsiya ṇāṇī*, just quoted, the acts of *jñāna* and *darśana* are simultaneous, the latter being a part of the former. The distinction between the derivatives *pāsaga* and *ṇāṇī* is almost nil, as both imply the penetrating insight of the seer or the knower, irrespective of the linguistic aspects of the term. The sharp line of demarcation between *jñāna* and *darśana* drawn in traditional Jaina philosophy is absent in our text and the controversies that emerged among the stalwart supporters of the different theories on the relationship between the two concepts should have found an aetiological solution from the usages of the terms in our text.

(ix) *Dhyāna* (meditation): The biography of the Ṇāyaputta in the ninth chapter is an illustration of the role that was

74. ibid. I. 1.1.3. & I. 5.6. 114.
75. ibid. I 1.5.94.
76. ibid. I. 2.5.130.
77. ibid. I. 2.3.73.
78. ibid. I. 3.4.72.
79. ibid. I 3.4.87.
80. ibid. I 3.2.45.

assigned to *jhāṇa* (Skt. *dhyāna*) in the life of an ascetic. His austerities flowed from his *jnāṇa*. He mediated day and night, self-restrained, mindful and concentrated (*rāimdi-vampi jhāyamāṇe appamatte samāhite jhāti*)[81]. He meditated internally fixing his eyes on the horizontal plane of the length of a man (*adu porisiṃ tiriyabhittiṃ cakkhumā-sajja aṇtaso jhāti*)[82]. "That great hero, free from all distractions (*akukkue*) and seated (in a suitable posture) meditated—looking above, below and in front in concentration, without guile (*apaḍiṇṇe*). Free from passions (*akasāyi*), devoid of greed (*vigatagehi*), and not attached to sounds and colours, he meditated."[83] The conditions of meditation, as succinctly given here, are comparable to those given in early Buddhist scripture. Although it' is not possible to have a full picture of the course of meditation followed by the Nayaputta, the strands that we are able to gather from stray references make it appear plausible that it was not essentially different from the one practised and preached by Gautama Buddha. There is passage in our text which gives a somewhat vivid idea of what a meditator should do for gaining an insight into the nature of things. "With his (mental) eye wide open, and with a penetrating insight into (the nature of) the world (*logavipassī*) be knows the lower part, the upper part, as well as the horizontal region, with infatuated creatures circling round. He knows the juncture of the world. The hero who unfetters the fettered ones deserves praise. As is the interior (world of passions) so is the exterior (world circling round), and as is the exterior, so is the interior. In the interior of the body he perceives the foul interior humours and their several streams. The wise man, observing this and intelligently understanding the same, should not eat (his saliva). He should not throw himself flat on those things."[84] This is, obviously a prac-

---

81. ibid. I. 9. 2. 4.
82 ibid. I. 9 1 5.
83 ibid. I. 9 4 14-15
avi jhāti se m ihāvīre, āsaṇatthe akukkue jhāṇaṃ uḍḍhamahe
tiriyaṃ ca, pchamāṇe samāhimapaḍiṇṇe, akasāī vigayagehī saddarūve-
su amucchie jhāti.
84. ibid. I. 2 5 125-133.
āyatacakkhū loga-vipassī logassa aho bhāgaṃ jāṇai, uddhaṃ bhāgaṃ
jāṇai, tiriyaṃ bhāgaṃ jāṇai, gaḍhie aṇupariyaṭṭamāṇe
saṃdhiṃ viditta iha maccichiṃ

tice which is the precursor of the *kāyānupassanā satipaṭṭhāna* (mindfulness concerning inspection of the interior of the body). An important aspect of this meditation is represented by the gerunds *pehāe* (having looked at)[85] and *sapehāe* (having comprehended)[86], which indicate the necessity of right cognitive attitude towards the world. This brief account of meditation, read with the eighth chapter called *Vimoha-Ajjhayaṇa* which prescribes immobility of the body at the highest stage, gives an idea of the earliest form of meditation prevalent in the early periods of Nirgranthism and Buddhism.

4. The above account of the contents of the earliest book of the *Ardhamāgadhī* scripture of the Jainas is given, as far as possible, on the basis of the text itself, as edited by Muni Shrī Nathmaljī, without any reference to the exegetical literature. This study may be considered supplementary to what has been done by the learned editor who has brought to bear his vast knowledge in disentangling many a problem that exercised the ingenuity of great scholars of the eminence of Jacobi and Schubring. The present edition with notes which are so penetrating is a valuable contribution to the field of Jainological studies. The editor has the blessings and inspiration of the great saint and reformer Āchārya Śrī Tulsī who has been indefatigably working for the spiritual, moral and cultural regeneration of the nation for more than three decades. The translator Muni Shrī Mahendra Kumārjī, B.Sc., has also done his job excellently, and we hope he would continue to do such work in the future with unabated zeal.

Nathmal Tatia

30 June 1981

Jain Vishva Bharati, Landnun (Rajasthan).

---

esa vīre pasaṃsie, je baddhe paḍimoyae
jahā aṃto tahā bāhiṃ, jahā bāhiṃ tahā aṃto, aṃto aṃto dehaṃtarāṇi
pāsati puḍhovi savaṃtāiṃ, paṃḍie paḍilehāe
se maimaṃ pariṇṇāya, mā ya hu lālaṃ paccāsī, mā tesu tiricchamappāṇamāvātae.

85. ibid. I. 2.5. 138.
86. ibid. I. 4.3.32.

CHAPTER I

COMPREHENSION AND RENUNCIATIONOF WEAPONS

पढमं अज्झयणं

सत्थ परिण्णा

PADHAMAM AJJHAYANAM

SATTHA-PARINNA

SECTION I

पढमो उद्देसो

Padhamo Uddeso

अप्पणो अत्थित्त-पदं

१ सुयं मे आउस ! तेण भगवया एवमक्खायं—इहमेगेसिं नो सण्णा भवइ, तं जहा—
पुरत्थिमाओ वा दिसाओ आगओ अहमंसि,
दाहिणाओ वा दिसाओ आगओ अहमंसि,
पच्चत्थिमाओ वा दिसाओ आगओ अहमंसि,
उत्तराओ वा दिसाओ आगओ अहमंसि,
उड्ढाओ वा दिसाओ आगओ अहमंसि,
अहे वा दिसाओ आगओ अहमंसि,
अण्णयरीओ वा दिसाओ आगओ अहमंसि,
अणुदिसाओ वा आगओ अहमंसि ।

Appaṇo atthitta-padaṁ

1. Suyaṁ me āusaṁ! teṇam bhagavayā evamakkhāyam – ihamegesiṁ no sannā bhavai, tam jahā —

   Puratthimāo vā disāo āgao ahamaṁsi,
   Dāhiṇāo vā disāo āgao ahamaṁsi,
   Paccatthimāo vā disāo āgao ahamaṁsi,
   Uttarāo vā disāo āgao ahamaṁsi,
   Uddhāo vā disāo āgao ahamaṁsi,
   Ahe vā disāo āgao ahamaṁsi,
   Aṇṇayarīo vā disāo āgao ahamaṁsi,
   Aṇudisāo vā āgao ahamaṁsi.

Existence of Soul

1. O Long-lived (disciple)! I have heard Bhagavān Mahāvīra speaking thus:

In this world there are many who do not have intuitive knowledge (*saṁjñā*) (pertaining to their previous life) such as —
"Have I migrated (to this world) from the eastern direction,

or from the southern direction,
or from the western direction,
or from the northern direction,
or from the direction above,
or from the direction below,
or from any other direction,
or from any intermediate direction."

२. एवमेगेसिं णो णातं भवति—
अत्थि मे आया ओववाइए,
णत्थि मे आया ओववाइए,
के अहं आसी ?
के वा इओ चुओ इह पेच्चा भविस्सामि ?

2. Evamegesiṁ ṇo ṇātaṁ bhavati —
Atthi me āyā ovavāie,
Natthi me āyā ovavāie,
Ke ahaṁ āsī?
Ke vā io cuo iha peccā bhavissāmi.

2. Similarly many (people) do not know —

"Does my soul go on reincarnating,
or does not my soul go on reincarnating?"
Who was I (in my previous birth) or after departure from here what shall I become in my next birth?"

ANNOTATIONS 1, 2: We observe that certain phenomena, which we call the phenomena of consciousness, are fundamentally different from the non-conscious or material phenomena. Hence the existence of consciousness (or more precisely, the conscient reality) has been accepted by almost all schools of philosophy, ancient as well as modern.

As the phenomena manifesting consciousness are directly perceptible, there is no question of denying the existence of conscient reality. All the controversy that prevails in the world of philosophy regarding the conscient reality is about its eternity or ultimate independence.

Thus, there are two schools of thought: One which accepts the eternal and ultimately independent existence of the conscient reality or psychical reality or soul, and the other which denies it. The former is called "spiritualism", and the latter "non-spiritualism" or "materialism".

The non-spiritualists accept the existence of conscient reality (soul) but repudiate its transmigration — its past and future existence (i. e. previous birth and rebirth). Hence, they do not give importance to the question of the direct perception of soul or phenomena of transmigration. But for the spiritualists, the question is of the utmost importance.

However, all are not able to cognize soul or its transmigration directly. The following four questions constitute the enigma of the Spiritual Universe:

Where from have I transmigrated?
Where to shall I transmigrate?
Who was I (in my previous birth), or
After departure from here what shall I become in my next birth?

३. सेज्जं पुण जाणेज्जा—

सहसम्मुइयाए,
परवागरणेणं,
अण्णेसिं वा अंतिए सोच्चा, तं जहा—
पुरत्थिमाओ वा दिसाओ आगओ अहमंसि,
दक्खिणाओ वा दिसाओ आगओ अहमंसि,
पच्चत्थिमाओ वा दिसाओ आगओ अहमंसि,
उत्तराओ वा दिसाओ आगओ अहमंसि,
उड्ढाओ वा दिसाओ आगओ अहमंसि,
अहे वा दिसाओ आगओ अहमंसि,
अण्णयरीओ वा दिसाओ आगओ अहमंसि,
अणुदिसाओ वा आगओ अहमंसि।

3. Sejjaṁ puna jāṇejjā —
Sahasaṃmmuiyāe,
Paravāgaraṇeṇaṁ
Aṇṇesiṁ vā aṁtie soccā, taṁ jahā —
Puratthimāo vā disāo āgao ahamamsi,
Dakkhiṇāo vā disāo āgao ahamamsi,
Paccatthimāo vā disāo āgao ahamaṁsi,
Uttarāo vā disāo āgao ahamaṁsi,
Uḍḍhāo vā disāo āgao ahamaṁsi,
Ahe vā disāo āgao ahamaṁsi,
Aṇṇayarīo vā disāo āgao ahamaṁsi,
Aṇudisāo vā āgao ahamaṁsi.

3. (i) By recollecting himself the (details of) his previous birth (or births) or

(ii) Through exposition by one who commands direct knowledge (*para*)[1] or

(iii) By hearing from someone (who has gained his knowledge from one who commands direct knowledge), some (people) acquire knowledge such as —

"I have migrated (to this world) from the eastern direction,
or from the southern direction,
or from the western direction,
or from the northern direction,
or from the direction above,
or from the direction below,
or from any other direction,
or from any intermediate direction.

ANNOTATION 3: The soul, being devoid of all material qualities viz. colour, odour, taste and touch, is not perceptible to any of the sense-organs or any other physical instrument of knowledge. Such entities which are beyond our sensory perception can be known either through one's own extra-sensory knowledge or through the revealation made by a person possessing transcendental knowledge.

---

1 *Para* denotes here any of those persons who have Extra-sensory or Transcendental Knowledge.

Now, if a *sādhaka* (an aspirant exerting himself in asceticism for achieving self-realization) does not possess the extra-sensory power of perception, there are chances that due to lack of direct knowledge of soul or its transmigration, he may lose his faith in *sādhanā* (the path prescribed for self-realization). In such cases, it is necessary to assist him to remain steadfast by making him directly perceive some transcendental phenomenon.

Bhagavan Mahāvīra, it seems, had the technique of helping his disciples remember their past life (or lives). Thus enlightened with the knowledge of eternal existence of soul, the aspirants would exert themselves with unflinching faith and fresh enthusiasm in *sādhanā*.

This is well illustrated by the episode of Meghakumāra, the son of king Śrenika of Magadha. Meghakumāra was initiated by Bhagavān Mahāvīra. On the very first night of his ascetic life, Meghakumāra, disheartened by inconveniences in lodging thought of returning home. On the next morning, he approached the Lord.

The Bhagavān said — Meghakumāra! You are perturbed because you had a disturbed night due to inconveniences, and now you are thinking of going back. Is it not so?

Meghakumāra — Yes, Lord. It is true.

Lord — Meghakumāra! In your previous life you were an elephant named Meruprabha living in a jungle. Once the jungle caught fire and the wild animals residing in it gathered in an arid zone outside it. The whole area got packed with all sorts of creatures. There was not an inch of space left. At that time you were also standing there. You had an itching sensation and you lifted your foot to scratch your body. Perchance, a hare happened to settle under the lifted foot. After scratching, when you wanted to lower your foot, you saw the hare sitting there. Out of compassion for the hare, you did not lower your foot, but kept it raised for two and a half days, after which the conflagration subsided. The creatures started returning to their own places and the hare too. Seeing the hare left the place, you tried to lower your foot. But it had become stiff and you fell with a bang.

Meghakumāra! You forbore such a great hardship in

your birth as an elephant, while now you are a human being and an ascetic too. Only a little discomfort has perturbed you. Is it worthy of you? Then you kept your foot hanging in the air out of compassion for one small hare and would now like to go back to worldly life where every step of yours would result in injury to countless beings?

On hearing this from the Lord, Meghakumāra got lost in contemplation and introspection which brought back the memory of his previous life. This incident reinforced his faith and strengthened his unattachment. Tears rolled out of his eyes out of sheer ecstacy. He no more thought of his perturbance and resolved to follow the *sādhanā* steadfastly. He bowed to the Lord and said — "Lord! I dedicate my whole body except the eyes to the services of the ascetic order. May the order utilise my humble services."

This is how Mahavira used to enlighten the *sādhakas*. In order to develop the memory of previous birth, a *sādhaka* would sit in meditation and concentrate his mind on any of the questions such as:

a. From which direction have I migrated to this birth? Whether from the east direction or the west direction? Whether from the north direction or the south direction? Whether from the direction above or below?
b. Who am I?
c. Who was I in the previous birth?
d. What shall I become in the next birth?

The ethical code prescribed by Bhagavān Mahāvira mainly consists in the practice of non-violence (*ahiṁsa*). Its philosophical base is the existence of soul. Unless a *sādhaka* is enlightened with the unobscured knowledge of soul, he cannot have unflinching faith in the ethical code of non-violence. That is why the author of the scripture establishes the existence of soul in the very beginning of the present text.

४. एवमेगेसिं जं णातं भवइ—अत्थि मे आया ओववाइए। जो इमाओ दिसाओ अणुदिसाओ वा अणुसंचरइ, सव्वाओ दिसाओ सव्वाओ अणुदिसाओ जो आगओ अणुसंचरइ सोहं।

4. Evamegesiṁ jaṁ ṇātaṁ bhavai — atthi me āyā ovavāie. Jo imāo disāo aṇudisāo vā anusaṁcarai, savvāo disāo savvāo anudisāo jo āgao aṇusaṁcarai sohaṁ.

4. Similarly some (people) come to know —

"My soul goes on reincarnating.

"That which transmigrates from these directions and intermediate directions, and which has migrated (to this life) from these directions or intermediate directions is none other than 'I' (my soul)."

ANNOTATION 4: 'Who am I?' *(kohaṁ)* and 'I am He' *(sohaṁ)*—these are two very important expressions in the discussion of the philosophy of Soul. The former manifests the inquisitiveness about the nature of one's own self, and the latter signifies direct recognition of the Self (I).

When the *Ācārya* (teacher) was inquired of by his disciple as to what was the token of recognition of the soul, the *Ācārya* replied, "I am He." The expression 'I am He' is thus a means of arriving at the right knowledge known as 'pratyabhijñā' in logic, which means a logical conclusion based on the recognition of the object of the past experience with that of the present one. 'Ego', which experiences itself as the 'doer', through the assertions such as 'I do', 'I did', 'I shall do', is to be identified with the Soul (the conscient reality) and not with the body (the physical reality).

It may be mentioned that *Sohaṁ* (I am 'He') is also a chant in the Yoga system. There it signifies identification of soul with the Supreme Reality.

५. से आयावाई, लोगावाई, कम्मावाई, किरियावाई।

5. Se āyāvāī, logāvāī, kammāvāī, kiriyāvāī.

5. Only he (who comprehends the doctrine of transmigration) is a believer in the doctrines of

Atmavāda —doctrine of objective reality of soul,

Lokavāda —doctrine of real existence of the world,

Karmavāda —doctrine of reaping the fruits of one's actions, and

Kriyāvāda —doctrine that actions are the cause of bondage of soul.

ANNOTATION 5: The principle of non-violence is based mainly on the above four doctrines.

Soul by itself is imperceptible to any of the sense-organs. It is perceived only through the medium of body.

The world is also an ultimate reality just as the soul is,

The whole system of material body is governed by *karma*. The system of *karma*, in its turn, is governed by *kriyā* — actions. The fundamental cause of diversities and changes in the world is action. So long as there are vibrations, disturbances and various sorts of emotions in the soul, it continues to be bound by the atoms of the *karmas*, which results in its continuous transmigration in different species. Transmigration or reincarnation clearly signifies the existence of soul. The cause of rebirth is the bondage of *karma*, and the cause of bondage is action. All this takes place 'in the world' itself. There exists in the world an infinite number of souls and material substances.

Cultivating discipline in our behaviour towards other souls and material substances is the fundamental basis of non-violence.

आसव-पदं

६. अकरिस्सं चहं, कारवेसुं चहं, करओ यावि समणुण्णे भविस्सामि।

Āssava padaṁ

6. Akarissaṁ cahaṁ, kāravesum cahaṁ, karao yāvi samaṇuṇṇe bhavissāmi.

Cause of Influx of Karma Particles

6. I had acted, I had caused others to act, (and I had approved of others' indulgence in actions.)
(I act, I cause others to act, and I approve of others' actions.)
(I shall act, I shall cause others to act,) and I shall approve of others' actions.

संवर-पदं

७. एयावंति सव्वावंति लोगंसि कम्म-समारंभा परिजाणियव्वा भवंति।

Saṁvara-padaṁ

7. Eyāvaṁti savvāvaṁti logaṁsi kamma-samāraṁbhā parijāṇiyavvā bhavaṁti.

Stoppage of Influx

7. One should first comprehend that all such actions[1] taking place in the world[2] are the cause of the influx of *karma* particles and then should forswear them.

आस्सव-परिणाम-पदं

८. अपरिण्णाय-कम्मे खलु अयं पुरिसे,
जो इमाओ दिसाओ वा अणुदिसाओ वा अणुसंचरइ,
सव्वाओ दिसाओ सव्वाओ अणुदिसाओ सहेति,
अणेगरूवाओ जोणीओ संधेइ,
विरूवरूवे फासे य पडिसंवेदेइ।

Āssava-pariṇāma-padaṁ

8. Aparinnāya —kamme khalu ayaṁ purise,
Jo imāo disāo vā aṇudisāo vā aṇusaṁcarai,
Savvāo disāo savvāo aṇudisāo saheti,
Aṇegarūvāo joṇio saṁdhei,
Virūvarūve phāse ya paḍisaṁvedei.

---

1. *Kamma-samāraṁbha* —
The term *kamma* (Skt. *Karman*), which has several meanings is used here in the sense of action (i. e. *kiriya)* causing influx of *karma* particles. Whole phrase, then, would mean 'indulging in activities of mind, speech and body'.

2. In this context *loka* means the world of non-ascetic actions.

Consequences of Influx of Karma Particles

8. Only a person who does not comprehend and forswear actions undergoes transmigration in various directions and intermediate directions.
   Loaded with the lot of accumulated *karma* particles, he wanders in all directions and intermediate directions, keeps on binding his soul to various genera and experiences (there) various sorts of feelings.

ANNOTATIONS 6, 8: These aphorisms furnish in short the essence of Bhagavān Mahāvīra's ideology which may be summarised as follows:
Indulging in actions and abstaining from them are respectively the causes of transmigration and its cessation. The succeeding Ācāryas have expressed this view in the following verse:

> *Āśrvo bandhahetuḥ syāt,*
> *Saṁvaro mokṣakāraṇam.*
> *Itīyamarhatī dṛṣṭi-*
> *Ranyadasyāḥ prapañchanam..*

(Indulging in actions is the cause of the influx of *Karma* particles and hence the cause of bondage, while forswearing them is the cause of salvation. This is the essence of Bhagavān Mahāvīra's philosophy; everything else is merely elaboration).

कम्म-सोय-पदं

९. तत्थ खलु भगवया परिण्णा पवेइया।

Kamma-soya-padaṁ

9. Tattha khalu bhagavayā pariṇṇā paveiyā.

Fundamental Motives of Actions

9. In the context of *Karma-samārambha*, Bhagavān Mahāvīra has taught discernment (i. e. first comprehension and then forswearing).

१०. इमस्स चेव जीवियस्स,
परिवंदण-माणण-पूयणाए,
जाई-मरण-मोयणाए,
दुक्खपडिघायहेउं।

10. Imassa ceva jīviyassa,
Parivaṁdaṇa - māṇaṇa - pūyaṇāe,
Jāī - marana - moyaṇāe,
Dukkhapaḍighāyaheuṁ.

10. (These are the four ultimate motives of activities in life:)

For the sake of survival,
for the sake of honour and reverence,
for the sake of birth, death and liberation,
for the sake of prevention of miseries,
(one indulges in actions.)

ANNOTATION 10: (i) Man consumes various drugs and medicines for survival. Believing that 'life sustains life', he kills and exploits other lives in order to sustain his.

(ii) In order to earn admiration, fame and name, he indulges in such competitive activities as wrestling, acquatics, mountaineering, etc.

(iii) In order to earn reverence, he acquires wealth, power, etc.

(iv) In order to gain honour, he indulges in such activities as war.

(v) *Birth:* Desire to beget children and worries about his next birth make men indulge in various kinds of activities.

(vi) *Death:* Such activities as avenging death, making offerings to departed souls are indulged in, in connection with 'death'.

(vii) *Liberation:* Motivated by liberation he carries out such activities as worship, etc.

(viii) *Prevention of Miseries:* For ameliorating agonies and curing diseases, he requires drugs and medicines, production of which involves violence to birds, animals etc.

संवर-साहणा-पदं

११. एयावंति सव्वावंति लोगंसि कम्म-समारंभा परिजाणियव्वा भवंति।

Saṁvara-sāhaṇā-padaṁ

11. Eyāvaṁti savvāvaṁti, logaṁsi kamma-samāraṁbhā parijāṇiyavvā bhavaṁti.

11. One should first comprehend that all such actions taking place in the world are the cause of the influx of *karma* particles and then should forswear them.

१२. जस्सेते लोगंसि कम्म-समारंभा परिण्णाया भवंति, से हु मुणी परिण्णाय-कम्मे।

—त्ति बेमि।

12. Jassete logaṁsi kamma-samāraṁbhā pariṇ-ṇāyā bhavaṁti, se hu muṇi pariṇṇāya-kamme.

— Tti bemi

12. Only he, who discerns (i.e. comprehends and for-swears) all such actions, which are the cause of the influx of *karma* particles, is a true ascetic (*muṇī*), (for a true ascetic is he), who has discerningly for-sworn actions.

— Thus I say.

ANNOTATION 12: In this aphorism, the *muṇī* is defined to be a person, who has forsworn all sorts of actions. This is comparable with *Bhagavad Gītā's* (4/19) definition of a *paṇḍita* (i.e. sage):

"Yasya sarve-samāraṁbhāḥ,
Kāma-saṁkalpa-varjitāḥ
Jñānāgni-dagdha-karmāṇaṁ,
Tamāhuḥ paṇḍitaṁ budhāḥ.

(He, whose actions have been dissociated from attachment and desires, and have been consumed by the fire of knowledge is called *paṇḍita* by the wise).

The *Bhagavad Gītā* (17-2, 3) also elucidates the terms *karmayoga* (actions controlled by spiritual discipline) and *karmasaṁnyāsa* (renunciation of actions).

The *karmayoga* enjoins one to persevering in actions, without having desire to get their rewards, abandoning the egotistic instinct, and dedicating their merits to God.

The *karma-saṁnyāsa*, however, has been interpreted diversely by different scholars, thus—

(a) Abstinence from the actions which are accompanied with rewards.
(b) Renouncing the desire for reward of one's actions.
(c) Total abstinence from all sorts of actions (for every action is vicious).

Bhagavān Mahāvīra, however, harmonised *karma-saṁnyāsa* with *karmayoga*. His technique of achieving self-realization mainly consisted in *saṁvara* — the stoppage of the influx of *karma* particles through total abstinence from all actions. But this is not feasible in the very beginning. Therefore, it is advisable to refine the actions first through *nirjarā* (by employing onself in right actions) and then to stop them. Total cessation of actions is achieved only on the verge of the final liberation.

The discernment of the indulgence in actions taught in the aphorism 7-12, thus includes both the *karmayoga* and the *karma-saṁnyāsa* — refinement of actions followed by their cessation.

SECTION II

बीओ उद्देसो

Bīo Uddeso

अण्णाण-पदं

१३. अट्टे लोए परिजुण्णे, दुस्संबोहे अविजाणए।

Aṇṇāṇa-padaṁ

13. Aṭṭe loye parijuṇṇe, dussaṁbohe avijāṇae.

Ignorance

13. One (who) is afflicted (with lust) is bereft (of knowledge and perception). (Truth) always baffles him, (consequently) he remains benighted.

१४. अस्सिं लोए पव्वहिए।

14. Assiṁ loye pavvahie.

14. In this world, he (the benighted one, and hence, the ignorant one) feels distress.

काइयहिंसा-पदं

१५. तत्थ तत्थ पुढो पास, आतुरा परितावेंति।

Puḍhavikāiyahiṁsā-padaṁ

15. Tattha tattha puḍho pāsa, āturā paritāveṁti.

Injury to Earth Beings

15. See! almost everywhere the passionate men are tormenting (beings of earth-body).

ANNOTATION 15: Sex, luxury, anger, fear, pleasure, etc. are the various kinds of passions. While he seeks objects to satiate his passion (of sex, of pleasure etc.), a passionate man causes violence. Passion is the cause of mental perturbance. A perturbed man falls an easy prey to desire and indulges in violence.

१६. संति पाणा पुढोसिया।

16. Saṁti pāṇā puḍhosiyā.

16. (Each of the) beings of earth-body) has its own body to inhabit.

ANNOTATION 16: Gautama, the chief disciple of Bhagavān Mahāvīra asked — Bhagavān! whether one, two, three, four or five beings of earth-body collectively build one body, absorb nutrients for sustenance, assimilate those nutrients and then through the assimilation build the body?

Bhagavān—No, they do not do so. Each of the beings of earth-body builds a different (individual) body. It also takes and assimilates its food (nutrients) individually.

१७. लज्जमाणा पुढो पास।

17. Lajjamāṇā puḍho pāsa.

17. See: Every (ascetic who has ceased from causing violence[1] to these beings) leads a life of self-discipline.

१८. अणगारा मोत्ति एगे पवयमाणा।

18. Aṇagārā motti ege pavayamāṇā.

18. (And discern from them) those pseudo-monks, who, despite professing, "we are mendicants", (act like

1. By violence *(hiṁsā)* is meant all actions of injuring, hurting, causing harm, killing, etc.

householders i. e. cause violence to the beings of earth-body).

१९. जमिण विरूवरूवेहिं सत्थेहिं पुढवि-कम्म-समारंभेण पुढविसत्थं समारंभेमाणे अण्णे वणेगरूवे पाणे विहिंसति ।

19. Jamiṇaṁ virūvarūvehiṁ satthehiṁ puḍhavi- kamma-samārambheṇaṁ puḍhavı - satthaṁ samārambhe-māṇe aṇṇe vaṇegarūve pāṇe vihıṁsai.

19. He (pseudo-monk), employing various kinds of weapons, indulges in actions involving earth, (thereby) causing violence to the beings of earth-body. (He causes violence not only to the beings of earth-body, but also) causes violence to different kinds of other beings.

ANNOTATION 19: In this world there are many kinds of beings and many substances. One man's food is another man's poison. A substance which is harmful to a particular kind of beings is termed as weapon for that kind. The term weapon is a general one which includes physical implements as well as processes which when operated upon beings would cause violence to them. The implements or the process may be homologous i. e. composed of the same material as body of the victims or heterologous, i. e. composed of material which is different from the body of the victims or combination of both. Besides physical weapons described here, there is the unrestrained impulse for violence which in itself is a psychic weapon. It should be noted that the psychic weapon is in itself the cause of prāṇātıpāta (sin of violence) irrespective of the operation or non-operation of the physical weapons.

The following nine kinds of weapons are enumerated in the *Niryukti* (the earliest commentary) on the *Āyāro:*

i. Implements such as plough, pick-axe etc. used for ploughing, digging, etc.;
ii. Horns of deer;
iii. Wood;
iv. Fire;
v. Excretions;
vi. Homologous weapons, e. g. two different incompatible types of soil, when mixed, kill the earth-being;

vii. Heterologous weapons, e.g. water, fire;
viii. Combination of 6 and 7 above, e.g. water mixed with soil;
ix. Psychic weapon, i.e. unrestrained impulse for violence.

२० तत्थ खलु भगवया परिण्णा पवेइया ।

20. Tattha khalu bhagavayā pariṇṇā paveiyā.

20. (Hence) Bhagavān Mahāvīra has taught discernment (i.e. comprehension and forswearing) with respect to this issue.

२१. इमस्स चेव जीवियस्स,
परिवंदण-माणण-पूयणाए,
जाई-मरण- मोयणाए,
दुक्खपडिघायहेउं ।

21. Imassa ceva jīviyassa,
Parivaṁdaṇa - māṇaṇa - pūyaṇāe,
Jāī - maraṇa - moyaṇāe,
Dukkhapaḍighāyaheuṁ.

21. 1. For the sake of survival,
2. for the sake of praise, honour, reverence,
3. for the sake of birth, death, liberation,
4. for the sake of prevention of miseries, —

२२. से सयमेव पुढवि-सत्थं समारंभइ, अण्णेहिं वा पुढवि-सत्थं समारंभावेइ, अण्णे वा पुढवि-सत्थं समारंभंते समणुजाणइ ।

22. Se sayameva puḍhavi-satthaṁ samāraṁbhai, aṇṇehiṁ vā puḍhavi - satthaṁ samāraṁbhāvei, aṇṇe vā puḍhavi-satthaṁ samāraṁbhaṁte samaṇujāṇai.

22. Some monk either indulges himself in action causing violence to the beings of earth-body through various kinds of weapons, makes others to cause violence to the beings of earth-body or approves of others causing violence to the beings of earth-body.

२३. तं से अहियाए, तं से अबोहीए।

23. Taṁ se ahiyāe, taṁ se abohīe.

23. Such an act of violence proves baneful for him. Such an act of violence deprives him of enlightenment.

२४. से तं संबुज्झमाणे, आयाणीयं समुट्ठाए।

24. Se taṁ saṁbujjhamāṇe, āyāṇīyaṁ samuṭṭhāe.

24. He (true ascetic), comprehending it (i. e. consequences of act of violence) becomes vigilant over the practice of self-discipline.

२५ सोच्चा खलु भगवओ अणगाराणं वा अंतिए इहमेगेसिं णातं
भवति—एस खलु गंथे,
एस खलु मोहे,
एस खलु मारे,
एस खलु णरए।

25. Soccā khalu bhagavao aṇagārāṇaṁ vā aṁtie
ihamegesiṁ ṇātaṁ bhavati –
Esa khalu gaṁthe,
Esa khalu mohe,
Esa khalu māre,
Esa khalu ṇarae.

25. Hearing from Bhagavān Mahāvīra himself or from the monks, one comes to know: –

It (i. e. causing violence to the beings of earth-body), in fact, is the knot of bondage,
it, in fact, is the delusion,
it, in fact, is the death,
it, in fact, is the hell.

२६. इच्चत्थं गढिए लोए।

26. Iccatthaṁ gadhie loe.

26. (Nevertheless) man impelled by the aforesaid motives becomes engrossed in (the acts of inflicting injury to the beings of earth-body).

२७. जमिणं विरूवरूवेहिं सत्थेहिं पुढवि-कम्म-समारंभेणं पुढवि-सत्थं समारंभेमाणे अण्णे वणेगरूवे पाणे विहिंसइ।

27. Jamiṇaṁ virūvarūvehiṁ satthehiṁ puḍhavi-kamma-samārambheṇaṁ pudhavi-satthaṁ samārambhe-māṇe anne vaṇegarūve pāṇe vihiṁsai.

27. He, employing various kinds of weapons indulges in actions involving earth, (thereby) causing violence to the beings of earth-body. He causes violence not only to the beings of earth-body, but, also causes violence to the different kinds of other beings.

पुढविकाइयाणं जीवत्त-वेदणाबोध-पदं

२८. से बेमि—अप्पेगे अंधमब्भे, अप्पेगे अंधमच्छे।

Puḍhavikāiyāṇaṁ jīvatta-vedaṇābodha-padaṁ

28. Se bemi—appege aṁdhamabbhe, appege aṁdhamacche.

Earth-Beings, their Animation and Experience of Pain

28. I say—
(Just as consciousness of a man born without any sense-organs (i.e. one who is blind, deaf, dumb, crippled, etc. from birth) is not manifest, the consciousness of the beings of earth-body is also not manifest.) (Nevertheless) such a man (the one born organless) (experiences pain) when struck or cut with a weapon, (and so also do the beings of earth-body).

२९ अप्पेगे पायमब्भे, अप्पेगे पायमच्छे,
अप्पेगे गुप्फमब्भे, अप्पेगे गुप्फमच्छे,
अप्पेगे जंघमब्भे, अप्पेगे जंघमच्छे,
अप्पेगे जाणुमब्भे, अप्पेगे जाणुमच्छे,

अप्पेगे ऊरुमब्भे, अप्पेगे ऊरुमच्छे,
अप्पेगे कडिमब्भे, अप्पेगे कडिमच्छे,
अप्पेगे णाभिमब्भे, अप्पेगे णाभिमच्छे,
अप्पेगे उयरमब्भे, अप्पेगे उयरमच्छे,
अप्पेगे पासमब्भे, अप्पेगे पासमच्छे,
अप्पेगे पिट्ठमब्भे, अप्पेगे पिट्ठमच्छे,
अप्पेगे उरमब्भे, अप्पेगे उरमच्छे,
अप्पेगे हियमब्भे, अप्पेगे हियमच्छे,
अप्पेगे थणमब्भे, अप्पेगे थणमच्छे,
अप्पेगे खंधमब्भे, अप्पेगे खंधमच्छे,
अप्पेगे बाहुमब्भे, अप्पेगे बाहुमच्छे,
अप्पेगे हत्थमब्भे, अप्पेगे हत्थमच्छे,
अप्पेगे अंगुलिमब्भे, अप्पेगे अंगुलिमच्छे,
अप्पेगे णहमब्भे, अप्पेगे णहमच्छे,
अप्पेगे गीवमब्भे अप्पेगे गीवमच्छे,
अप्पेगे हणुयमब्भे, अप्पेगे हणुयमच्छे,
अप्पेगे होट्ठमब्भे, अप्पेगे होट्ठमच्छे,
अप्पेगे दंतमब्भे, अप्पेगे दंतमच्छे,
अप्पेगे जिब्भमब्भे, अप्पेगे जिब्भमच्छे,
अप्पेगे तालुमब्भे, अप्पेगे तालुमच्छे,
अप्पेगे गलमब्भे, अप्पेगे गलमच्छे,
अप्पेगे गंडमब्भे, अप्पेगे गंडमच्छे,
अप्पेगे कण्णमब्भे, अप्पेगे कण्णमच्छे,
अप्पेगे णासमब्भे, अप्पेगे णासमच्छे,
अप्पेगे अच्छिमब्भे, अप्पेगे अच्छिमच्छे,
अप्पेगे भमुहमब्भे, अप्पेगे भमुहमच्छे,
अप्पेगे णिडालमब्भे, अप्पेगे णिडालमच्छे,
अप्पेगे सीसमब्भे, अप्पेगे सीसमच्छे ।

29. Appege pāyamabbhe, appege pāyamacche,
Appege gupphamabbhe, appege gupphamacche,
Appege jaṁghamabbhe, appege jaṁghamacche,
Appege jāṇumabbhe, appege jāṇumacche,
Appege ūrumabbhe, appege ūrumacche,

Appege kaḍimabbhe, appege kaḍimacche,
Appege ṇābhimabbhe, appege ṇābhimacche,
Appege uyaramabbhe, appege uyaramacche,
Appege pāsamabbhe, appege pāsamacche,
Appege piṭṭhamabbhe, appege piṭṭhamacche,
Appege uramabbhe, appege uramacche,
Appege hiyayamabbhe, appege hiyayamacche,
Appege thaṇamabbhe, appege thaṇamacche,
Appege khaṁdhamabbhe, appege khaṁdhamacche,
Appege bāhumabbhe, appege bāhumacche,
Appege hatthamabbhe, appege hatthamacche,
Appege aṁgulimabbhe, appege aṁgulimacche,
Appege ṇahamabbhe, appege ṇahamacche,
Appege gīvamabbhe, appege gīvamacche,
Appege haṇuyamabbhe, appege haṇuyamacche,
Appege hoṭṭhamabbhe, appege hoṭṭhamacche,
Appege daṁtamabbhe, appege daṁtamacche,
Appege jibbhamabbhe, appege jibbhamacche,
Appege tālumabbhe, appege tālumacche,
Appege galamabbhe, appege galamacche,
Appege gaṁḍamabbhe, appege gaṁḍamacche,
Appege kaṇṇamabbhe, appege kaṇṇamacche,
Appege ṇāsamabbhe, appege ṇāsamacche,
Appege acchimabbhe, appege acchimacche,
Appege bhamuhamabbhe, appege bhamuhamacche,
Appege ṇiḍālamabbhe, appege ṇiḍālamacche,
Appege sīsamabbhe, appege sīsamacche.

29. (On simultaneously) cutting and severing with weapons, (all the following 32 anatomical features of a man, he suffers excruciating pain, though he would not be able to express it):
Foot, ankle, leg, knee, thigh, waist, belly, stomach, flank, back, bosom, heart, breast, shoulder, arm, hand, finger, nail, neck, chin, lip, tooth, tongue, palate, throat, temple, ear, nose, eye, brow, forehead, and head.
(So is the case with the beings of earth-body).

३० अप्पेगे सपमारए, अप्पेगे उद्दवए।

30. Appege saṁpamārae, appege uddavae.

30. Man (experiences pain) when forced into unconsciousness or when deprived of life. (So do the beings of earth-body).

ANNOTATIONS 28-30: Once a disciple asked Bhagavān Mahāvīra—O Venerable One! the beings of earth-body can neither see, nor speak, nor hear, nor move about. Then, how can one ascertain that it has life and it experiences pain on being struck or cut with some weapon?

Bhagavān Mahāvīra replied — O disciple! suppose that there is a man, who is blind, deaf, dumb, and crippled since his birth. Moreover, he is completely limbless—just a ball of flesh like the son of queen Mrgā (vide, the Vipāka Sūtra). Now, suppose that someone strikes or cuts him with weapon. The poor fellow, being blind etc. can neither see, nor hear, nor speak, nor move about. In the absence of vision, audition, speech, and locomotion, will it be right to say that the fellow is devoid of life and that he does not experience any pain on being struck or cut?

Bhagavān Mahāvīra further said—And again suppose that there is a man with normal physique. Some other men equipped with various sorts of weapons attack him cutting and severing simultaneously all the thirty two anatomical features of his body (enumerated in the 29th aphorism). Now, the man becomes blind, deaf, dumb and crippled. He can no more see, hear, speak or move about. Would it mean that he has no life? Would he not feel severe but inexpressible pain?

The disciple replied — Yes, Bhagavān! it is true that the man would feel the pain. But, my doubt is yet not resolved. For, there is a world of difference in the wounded man and beings of earth-body. Despite his inability to express his pain, the respiratory movements in the man are clearly visible, whereas they are absent in the said earth-lives.

Bhagavān Mahāvīra said—It is not so, my disciple. The process of respiration is present in the beings of earth-body too, but it is not perceptible. Like a man in a swoon, the beings of earth-body do not manifest consciousness.

This is due to the 'constant coma produced by the "deep slumber producing" *Karma*, known as *"Styānarddhi"*.

Further elucidating the point, Bhagavān Mahāvira continued—A man in swoon may be unconscious either externally or internally. In the latter case, the inner consciousness is also benumbed, so that nothing is felt or experienced. But in the case of external swoon, only the external conssiousness is lost. The inner consciousness, being active, experiences pain. A similar state prevails in the beings of earth-body. They experience pain through inner consciousness on being struck or cut.

Gautama, the chief disciple of Bhagavān Mahāvīra, asked—On being attacked, what sort of pain does a being of earth-body experience?

Bhagavān Mahāvīra — Gautama, suppose a young and strong man hits an old feeble man on head with both his hands. What sort of pain does the old man feel on being hit on the head by both the hands of the young man?

Gautama — Bhagavan! The old man experiences excruciating pain.

Bhagavān Mahāvīra — Gautama! On being attacked, the being of earth-body experiences much more pain than that experienced by the old man[1].

Thus, in the three illustrations, Bhagavān Mahāvīra has compared the state of consciousness and capacity to experience pain of the beings of earth-body with those of the persons, who are insensible since birth, rendered insensible with weapons, and in the state of swoon respectively. /

हिंसाविवेग-पदं

३१. एत्थ सत्थं समारंभमाणस्स इच्चेते आरंभा अपरिण्णाता भवंति ।

H‹..sāvivega-padaṁ

31. Ettha satthaṁ samārambhamāṇassa icchete ārambhā apariṇṇātā bhavaṁti.

---

1. *Bhagavatī Sutra*, 19-35.

Forswearing of Violence

31. He who uses a weapon on the beings of earth-body has neither comprehended nor forsworn actions (causing violence to the beings of earth-body and other beings residing in the earth.).

३२ एत्थ सत्थं असमारंभमाणस्स इच्चेते आरंभा परिण्णाता भवंति।

32. Ettha sattham asamārambhamāṇassa icchete ārambhā pariṇṇātā bhavamti.

32. (On the contrary) he who does not use any weapon on the beings of earth-body, has comprehended and forsworn actions (causing violence to the beings of earth-body and other beings residing in it.).

३३. तं परिण्णाय मेहावी नेव सयं पुढवि-सत्थं समारभेज्जा, नेवण्णेहिं पुढवि-सत्थं समारंभावेज्जा, नेवण्णे पुढवि-सत्थं समारभंते समणुजाणेज्जा।

33. *Taṁ pariṇṇāya mehāvī* neva sayaṁ pudhavi - satthaṁ samārambhejjā, nevaṇṇehiṁ puḍhavi - satthaṁ samārambhāvejjā, nevaṇṇe puḍhavi - satthaṁ samārambhaṁte samaṇujāṇejjā.

33. Having discerned this, a sage should neither use any weapon causing violence to the beings of earth-body, nor cause others to use it, nor approve of others using it.

३४. जस्सेते पुढवि-कम्म-समारंभा परिण्णाता भवंति, से हु मुणी परिण्णात-कम्मे।

—त्ति बेमि।

34. Jassete pudhavi-kamma-samarambha parinnata bhavamti, se hu muni parinnata-kamme.

— Tti bemi

34. He, who discerns (i.e. comprehends and forswears) the actions that cause violence to the beings of earth-body can be regarded as a (true) ascetic (for a true ascetic is he) who has discerningly forsworn actions.

— I say so.

SECTION III

तइओ उद्देसो

Taio Uddeso

समप्पण-पदं

३५ से बेमि—से जहावि अणगारे उज्जुकडे, णियागपडिवण्णे अमायं
कुव्वमाणे वियाहिए।

Samappaṇa-padaṁ

35. Se bemi—se jahāvi aṇagāre ujjukaḍe,
niyāgapaḍivaṇṇe amāyaṁ kuvvamāṇe viyāhie.

Dedication of the Aim

35. I say—
Which is the conduct that distinguishes a monk from a non-monk.

A monk is he, whose conduct is ingenuous, who has devoted himself to the path of achieving salvation, and who never indulges in hypocrisy (i.e. laxity of efforts inspite of good ability to follow the path of *Sādhanā*); (one who deviates from this conduct is a non-monk).

ANNOTATION 35: The following are the three maxims for achieving the Goal:

(i) Guilelessness in conduct,
(ii) Devotedness to the Goal,
(iii) Sincerity of efforts.

According to the author of the scripture, above three are the criteria of a monk. Straightforwardness is the fun-

damental tenet of religion. A crooked man cannot be religious. Religion abides only in a pure soul and only he who is straightforward is pure.

Crookedness is practised by him who wants to twist the truth. On the contrary, one who wants to present the truth without distortion is straightforward in all his activities of body, mind and speech. He would be practising what he preaches. In accordance with this, Bhagavān Mahavīra has recommended the following four ways of practising truth:

(a) Guilelessness in bodily expression,
(b) Straightforwardness of thoughts,
(c) Ingenuousness of speech,
(d) Harmony of speech and action.[1]

३६. जाए सद्धाए णिक्खंतो, तमेव अणुपालिया। विजहित्तु विसोत्तियं।

36. *Jāye saddhāe ṇikkhaṁto, tameva aṇupāliyā. Vijahittu visottiyaṁ.*

36. One should preserve, without the slightest diminution, the faith which one had at the time of renunciation. One should not be swept away by the eddies of mercurial mind.

ANNOTATION 36: When a *sādhaka* — an aspirant of the *Mokṣa* — is initiated into the path of *sādhanā*, his zest is certainly like the crescent moon. Even the slightest diminution of it is not desirable. Yet, during the prolonged course of *sādhanā*, it is not improbable that the *sādhaka's* faith may remit slightly. Here, therefore, the teacher admonishes the novice to ever invigorate his faith continuously in the path. In case he is not able to make any progress, he is expected at least to persevere in his *sādhana* with the initial intensity.

The eddies, the mental fluctuations, or the doubts, are the dangerous pitfalls for the *sādhaka*.

३७. पणया वीरा महावीहिं।

37. *Paṇayā vīrā mahāvīhiṁ.*

1. (*Sthānānga Sutra,* 4/102).

37. The valiant Sādhakas have dedicated themselves to the Great Path.

ANNOTATION 37: Non-violence is the path to liberation. It is everywhere, eternal and for everyone. That is why it is a Great Path. All those who have been dedicated to it or will be dedicated to it will attain liberation.

The Great Path also means *Kuṇḍalinī* (vitality). An enterprising ascetic, for his sublimation, dedicates himself to this stream of vitality and makes it flow towards his brain through his spinal chord. Consequently his instinct of violence disappears. That conduct which is circumscribed by space and time is a smaller path. Equanimity is not so circumscribed. It can be practised in all space and time. That is why equanimity also is a Great Path.

Equanimity is not a creed. It is Religion in itself. All those who have attained peace have treaded, are treading and will tread this Great Path. And yet it remains as capacious as ever.

आउकाइयाणं अत्थित्त-अभयदाण-पदं

३८ लोगं च आणाए अभिसमेच्चा अकुतोभयं।

Āukāiyāṇaṁ atthitta-abhayadāṇa-padaṁ

38. Logaṁ ca āṇāe abhisameccā akutobhayaṁ.

Existence of the Beings of Water-body and Promise of Non-intimidation to them

8. Comprehending the (living) world of the beings of water-body through the teachings of the Omniscient, a *Sādhaka* should make it free from all sorts of intimidation on his part.

३९. से बेमि—णेव सयं लोगं अब्भाइक्खेज्जा, णेव अत्ताणं अब्भाइक्खेज्जा।

जे लोयं अब्भाइक्खइ, से अत्ताणं अब्भाइक्खइ।

जे अत्ताणं अब्भाइक्खइ, से लोयं अब्भाइक्खइ।

39. Se bemi — ṇeva sayaṁ logaṁ abbhāikkhejjā, ṇeva attaṇaṁ abbhāikkhejjā.
Je loyaṁ abbhāikkhai, se attāṇaṁ abbhāikkhai.
Je attāṇaṁ abbhāikkhai, se loyaṁ abbhāikkhai.

39. I say —

One should neither deny (the existence of the living) world (of the beings of water-body) nor should he deny (existence of) one's own soul. He who denies (existence of the living) world of the beings of water-body) denies the existence of his own soul.

ANNOTATION 39: A disciple asked his teacher, "Venerable One! No one denies one's own existence. Is it not then strange to ask one not to question one's own existence?"

The teacher replied, "If anyone denies the existence of life in the beings of water-body, it amounts to denying one's own existence, for consciousness in the water beings of water body is identical with his own consciousness."

The term *abbhāikkhejjā* (Skt. *abhyākhyāyet)* means to malign, asperse, slander or accept falsehood as truth.

आउकाइयहिंसा-पदं

४०. लज्जमाणा पुढो पास।

Aukaiyahiṁsa-padaṁ.

40. *Lajjamāṇā puḍho pāsa.*

40. See, every (ascetic who has ceased from causing violence to these beings) leads a life of self-discipline

४१ अणगारा मोत्ति एगे पवयमाणा।

41. Aṇagārā motti ege pavayamāṇā.

41. (And discern from them) those pseudo-monks who, despite professing, "We are mendicants" (act like householders, i.e. cause violence to the beings of water-body).

४२. जमिणं विरूवरूवेहिं सत्थेहिं उदय-कम्म-समारंभेणं उदय-सत्थं समारभमाणे अण्णे वणेगरूवे पाणे विहिंसति ।

42. Jamiṇaṁ virūvarūvehiṁ satthehiṁ udaya - kamma - samārambheṇaṁ udaya - satthaṁ samārambhamāṇe aṇṇe vaṇegarūve pāṇe vihiṁsati.

42. He (pseudo-monk), employing various kinds of weapons, indulges in actions involving water, (thereby causing violence to the beings of water-body). (He causes violence not only to the beings of water-body, but also) causes violence to different kinds of other beings.

४३. तत्थ खलु भगवया परिण्णा पवेदिता ।

43. Tattha khalu bhagavayā pariṇṇā paveditā.

43. (Hence) Bhagavān Mahāvīra has taught discernment (i. e. comprehension and forswearing) with respect to this issue.

४४. इमस्स चेव जीवियस्स,
परिवंदण-माणण-पूयणाए,
जाई-मरण-मोयणाए,
दुक्खपडिघायहेउं ।

44. Imassa ceva jīviyassa,
Parivaṁdaṇa - māṇaṇa - pūyaṇāe,
Jāi - maraṇa - moyaṇāe,
Dukkhapaḍighāyaheuṁ.

44. (1) For the sake of survival,
(2) for the sake of praise, honour, reverence,
(3) for the sake of birth, death, liberation,
(4) for the sake of prevention of miseries, —

४५. से सयमेव उदय-सत्थं समारभति, अण्णेहिं वा उदय-सत्थं समारंभावेति, अण्णे वा उदय-सत्थं समारभंते समणुजाणति ।

45. Se sayameva udaya-satthaṁ samārambhati, aṇṇehiṁ vā udaya-satthaṁ samārambhāveti, aṇṇe vā udaya-satthaṁ samārambhaṁte samaṇujāṇati.

45. Some monk either indulges himself in actions causing violence to the beings of water-body through various kinds of weapons, makes others to cause violence to the beings of water-body or approves of other causing violence to the beings of water-body.

४६ तं से अहियाए, तं से अबोहीए।

46. Taṁ se ahiyāe, taṁ se abohīe.

46. Such an act of violence proves baneful for him.
Such an act of violence deprives him of enlightenment.

४७. से तं संबुज्झमाणे, आयाणीयं समुट्ठाए।

47. Se taṁ sambujjhamāṇe, *āyāṇīyaṁ samuṭṭhāe*.

47. He (true ascetic), comprehending it (i. e. consequence of act of violence), becomes vigilant over the practice of self-discipline.

४८. सोच्चा खलु भगवओ अणगाराणं वा अंतिए इहमेगेसिं णायं भवति—
एस खलु गंथे,
एस खलु मोहे,
एस खलु मारे,
एस खलु णरए।

48. Soccā khalu bhagavao aṇagārāṇaṁ vā aṁtie ihamegesiṁ ṇāyaṁ bhavati —
Esa khalu gaṁthe,
Esa khalu mohe,
Esa khalu māre,
Esa khalu narae.

48. Hearing from Bhagavān Mahāvīra himself or from the monks, one comes to know, —
It (i. e. causing violence to the beings of water-body), in fact, is the knot of bondage,
it, in fact, is the delusion,

it, in fact, is the death,
it, in fact, is the hell.

४९ इच्चत्थं गढिए लोए।

49. *Iccattham̊ gaḍhie loye.*

49. (Nevertheless) man impelled by the aforesaid motives becomes engrossed in (the acts of inflicting injury to the beings of water-body).

५०. जमिण विरूवरूवेहिं सत्थेहिं उदय-कम्म-समारंभेण उदय-सत्थं समारभमाणे अण्णे वणेगरूवे पाणे विहिंसति।

50. Jamiṇam̊ virūvarūvehim̊ satthehim̊ udaya - kamma - samārambheṇam̊ udaya - sattham̊ samārambhamāṇe aṇṇe vaṇegarūve pāṇe vihim̊sati.

50. He, employing various kinds of weapons indulges in actions involving water, (thereby) causing violence (not only) to the beings of water-body, (but also) to different kinds of other beings.

आउकाइयाणं जीवत्त-वेदणाबोध-पदं

५१. से बेमि—अप्पेगे अंधमब्भे, अप्पेगे अंधमच्छे।

Āukāiyāṇam̊ jīvatta-vedaṇābodha-padam̊

51. Se bemi—appege am̊dhamabbhe, appege am̊dhamacche.

Water beings — their Animation and Experience of Pain

51. I say—
(Just as consciousness of a man born without any sense-organs (i.e. one who is blind, deaf, dumb, crippled etc. from birth) is not manifest, the consciousness of the beings of water-body is also not manifest). (Nevertheless) such a man (the one born organless) (experiences pain) when struck or cut with a weapon, (and so do the beings of water-body).

५२. अप्पेगे पायमब्भे, अप्पेगे पायमच्छे ।[1]

52. Appege pāyamabbhe, appege pāyamacche[1].

52. (On simultaneously) cutting and severing with weapons, (all the following thirty-two anatomical features of a man, he suffers excruciating pains, though he would not be able to express it):

Foot, ankle, leg, knee, thigh, waist, belly, stomach, flank, back, bosom, heart, breast, shoulder, arm, hand, finger, nail, neck, chin, lip, tooth, tongue, palate, throat, temple, ear, nose, eye, brow, forehead, and head.
(So is the case with the beings of water-body).

५३. अप्पेगे सपमारए, अप्पेगे उद्दवए ।

53. Appege sampamārae, appege uddavae.

53. Man (experiences pain) when forced into unconsciousness or when deprived of life, (so do the beings of water-body).

हिंसाविवेग-पदं

५४ से बेमि—संति पाणा उदय-निस्सिया जीवा अणेगा ।

Hiṁsāvivega-padaṁ

54. Se bemi —saṁti pāṇa udaya-nissiyā jīvā aṇegā.

Forswearing of Violence

54. I say—
That there are innumerable beings living in water. (This fact is universally accepted).

५५ इहं च खलु भो ! अणगाराणं उदय-जीवा वियाहिया ।

55. Ihaṁ ca khalu bho! aṇagārāṇaṁ udaya-jīvā viyāhiyā.

1. For the complete text, see, 1/29.

55. (But) O man! in this ascetic philosophy (i. e. the philosophy of the Arhats), it has been propounded that water itself is living.

ANNOTATIONS 54-55: Here a fundamental distinction is drawn between the two kinds of beings existing in water:

(1) Beings which make water their habitat,
(2) Beings which are embodied in water, i. e. water molecules themselves become the physical bodies. They are termed as beings of water-body.

The worms or micro-organisms which live in water have been accepted as life in water by all schools of thought. But the assertion that water molecules themselves become the bodies of living organisms viz. beings of water-body is to be found only in the philosophy of Bhagavān Mahāvīra.

It is quite clear from the above that beings of water-body cannot be separated from water unless they are killed by a weapon, e. g. boiling. It follows, therefore, that the purest water, i. e. water from which beings of the first kind are completely removed, is still animate *(sachitta)* water.

Inanimate *(achitta)* water is that in which beings of water-body have been killed. Water may thus be classified into four types·

(a) Animate water containing beings of kind (1)
(b) Animate water devoid of kind (1).
(c) Inanimate water containing beings of kind (1)
(d) Inanimate water devoid of beings of kind (1).

Water may also be classified as follows:

(a) Animate,
(b) Inanimate,
(c) Mixed.

When a weapon is operated upon animate water, it either becomes inanimate or mixed, according to whether the weapon used is powerful enough or not.

५६ सत्थ चेत्थ अणुवीइ पासा ।

56. Sattham cettha aṇuvii pāsā.

56. O man! contemplate and visualise weapons which are capable of killing these (beings of water-body).

५७ पुढो सत्थं पवेइयं ।

57. *Puḍho sattham paveiyam.*

57. Thus propounded Bhagavān (Mahāvīra) — "There are numerous weapons (which can kill) the beings of water-body."

ANNOTATIONS 56-57: The *Niryukti* enumerates seven kinds of weapons which kill beings of water body as follows:

(1) Drawing water from well, etc.
(2) Straining.
(3) Washing clothes, etc.
(4) Homologous weapons, i.e. water from different sources, e.g. lake-water and river-water act as weapons for each other.
(5) Heterologous weapons, e.g. soil, oil, alkali, fire, etc.
(6) Combination of 4 and 5, e.g. water mixed with soil.
(7) Pyschic weapon, i.e. un-restrained impulse for violence.

५८ अदुवा अदिण्णादाणं ।

58. *Aduvā adiṇṇādāṇam.*

58. Or it amounts to *adattādāna* (i.e., appropriating that which is not given).

ANNOTATION 58: The *Parivrājakas* (ascetics belonging to the heretical sects) used to beg animate water with due permission of the owner. Still they were accused by the Jains of indulging in stealing. Their argument was based on the fact that the beings of water-body never consented to any-one depriving them of their lives. Hence, if anyone used or accepted water even after duly taking the permission of the

owner of the lake, etc., he still indulged in stealing, for he deprived the beings of water-body of their life without their consent.

५९. कप्पइ णे, कप्पइ णे पाउं, अदुवा विभूसाए।

59. Kappai ṇe, kappai ṇe pāuṁ, aduvā vibhūsāe.

59. (The Ājīvikas and the Śaivas assert:) "We are allowed by our commandments to consume (raw) water for drinking purposes; quite deliberately we are allowed."

(The Buddhists contend:) "We are allowed to consume water both for drinking as well as for self-adornment purposes (such as bathing)."

ANNOTATION 59: There was a world of difference amongst the various schools of the *Śramaṇas* regarding the usage of water by monks. The Jain ascetics asserted that usage of animate (or raw) water for any purpose was not free from the sins of violence as well as stealing.

On the other hand, the Ājīvikas (i.e. a school of the *Śramaṇa* ascetics led by Makkhali Gosālaka), the Buddhists and some other ascetics contended that water was an inanimate matter and hence its use was free from the sins of violence as well as stealing. Thus some used water for drinking only, whereas others used it for bathing too.[1]

६०. पुढो सत्थेहिं विउट्टंति।

60. Puḍho satthehiṁ viuṭṭaṁti.

60. (Thus, quoting their own authority) they cause violence (to the beings of water-body) through various kinds of weapons.

ANNOTATION 60: The monks such as Parivrājakas, etc. used to do violence to a certain extent to the beings of water-body for limited purposes such as bathing, drinking, etc. But causing violence to beings was not totally taboo for them.

1. Cf. *Ovāiya Sutta*, *Sutras*, 111-113, 137-138.

६१ एत्थवि तेसिं णो णिकरणाए।

61. Etthavi tesiṁ ṇo ṇikaraṇāe.

61. (Those monks who quoting their commandments cause violence to the beings of water-body) do not completely abstain themselves from committing violence (i.e. their vow of not causing violence is not fulfilled).

हिंसाविवेग-पदं

६२. एत्थ सत्थं समारंभमाणस्स इच्चेते आरंभा अपरिण्णाया भवंति।

Hiṁsāvivega-padaṁ

62. Ettha satthaṁ samārambhamāṇassa iccete ārambhā apariṇṇāyā bhavaṁti.

Forswearing of Violence

62. He, who uses a weapon, on the beings of water-body. has neither comprehended nor forsworn actions (causing violence to the beings of water-body and other beings residing in water).

६३. एत्थ सत्थं असमारंभमाणस्स इच्चेते आरंभा परिण्णाया भवंति।

63. Ettha satthaṁ asamārambhamāṇassa iccete ārambhā pariṇṇāyā bhavaṁti.

63. (On the contrary) he who does not use any weapon on the beings of water-body, has comprehended and forsworn actions (causing violence to the beings of water-body and other beings residing in it).

६४. तं परिण्णाय मेहावी णेव सयं उदय-सत्थं समारंभेज्जा, णेवण्णेहिं उदय-सत्थं समारंभावेज्जा, उदय-सत्थं समारंभंतेवि अण्णे ण समणुजाणेज्जा।

64. *Taṁ pariṇṇāya mehāvi* ṇeva sayam udaya-sattham samārambhejjā, ṇevannehiṁ udaya-satthaṁ samārambhāvejjā, udaya-satthaṁ samārambhaṁtevi aṇṇe ṇa samanujāṇejjā.

64. Having discerned this, a sage should neither use any weapon causing violence to the beings of water-body,

nor cause others to use it, *nor* approve of others using it.

६५. जस्सेते उदय-सत्थ-समारंभा परिण्णाया भवंति, से हु मुणी परिण्णात-कम्मे।

—त्ति बेमि।

65. Jassete udaya-sattha-samāraṁbhā *pariṇṇāyā* bhavaṁti, se hu muṇī pariṇṇāta - *kamme*.

— Tti bemi.

65. He, who discerns (i.e. comprehends and forswears) the actions that cause violence to the beings of water-body can be regarded as a (true) ascetic (for a true ascetic is he) who has discerningly forsworn actions.

— I say so.

SECTION IV

चंउत्थो उद्देसो — *Cauttho Uddeso*

तेउकाइयाणं अत्थित्त-पदं

६६. 'से बेमि'—णेव सयं लोग अब्भाइक्खेज्जा, णेव अत्ताणं अब्भाइक्खेज्जा।
जे लोग अब्भाइक्खइ, से अत्ताण अब्भाइक्खइ,
जे अत्ताण अब्भाइक्खइ, से लोग अब्भाइक्खइ।

Teukāiyāṇaṁ atthitta-padam

66. Se bemi — ṇeva sayaṁ logaṁ abbhāikkhejjā, ṇeva attāṇaṁ abbhāikkhejjā.
Je logam abbhāikkhai, se attāṇaṁ abbhāikkhai,
Je attānaṁ abbhāikkhai, se logaṁ abbhāikkhai.

Existence of the Beings of Fire-Body

66. I say —
One should neither deny (the existence of living) would (of the beings of fire-body), nor should he deny the existence of one's own soul. He, who denies (the existence of the living) world (of the beings of fire-body), denies the existence of his own soul.

६७ जे दीहलोग-सत्थस्स खेयण्णे, से असत्थस्स खेयण्णे।
जे असत्थस्स खेयण्णे, से दीहलोग-सत्थस्स खेयण्णे।

67. Je dīhaloga-satthassa kheyaṇṇe, se asatthassa kheyaṇṇe,
Je asatthassa kheyaṇṇe, se dīhaloga-satthassa kheyaṇṇe.

67. One who is conversant with the nature of weapon (causing violence) to the beings of fire-body is, (in fact), conversant with the non-weapon (i. e. self-restraint); (similarly) one, who is conversant with self-restraint, is also conversant with the nature of weapon (causing violence) to the beings of fire-body.

६८ वीरेहिं एयं अभिभूय दिट्ठं, सजतेहिं सया जतेहिं सया अप्पमत्तेहिं।

68. *Vīrehiṁ eyaṁ abhibhūya diṭṭhaṁ*, saṁjatehiṁ sayā jatehiṁ sayā appamattehiṁ.

68. This (i. e. the existence of beings of fire-body) has been perceived directly by those (ascetics) who have removed (the veils of the *Karmas* obscuring knowledge and intuition). Such ascetics are —
bold (for they have gallantly overcome the hardships met with in the path of *sādhanā*),
self-disciplined (for they have controlled their mind and senses),
self-composed (for they have toned down their passions), and
ever vigilant (for they are always on guard against stupefying activities).

ANNOTATION 68: Our knowledge of a substance may be either direct or indirect. Knowledge obtained through study, thinking, simple meditation etc. is indirect. Such a knowledge reveals only a few aspects of a substance, and they too may not be distinct, whereas knowledge obtained by higher meditation or on removing the veil of *Karma* particles obscuring knowledge, is direct. It is crystal clear and reveals at once all the aspects of the substances.

In ancient times, the ascetics through various techniques of meditation, used to gain direct perception of objects. The mechanical devices (like microscope etc.) are not the only things through which we can study or analyse a thing. Higher form of meditation and unveiled consciousness can also lead to direct perception of a thing. There are four stages for gaining direct knowledge:

(1) Fortitude: facing hardships with brave and unwavering efforts.

(2) Self-discipline: control of mind and senses,
(3) Self-composure: pacification of anger, conceit, deceit, and greed.
(4) Vigilance: constant heedfulness.

तेउकाइयहिंसा-पदं

६९. जे पमत्ते गुणट्ठिए, से हु दंडे पवुच्चति।

Teukāiyahiṁsa-padaṁ

69. *Je pamatte guṇaṭṭhie, se hu daṁḍe pavuccati.*

Violence to Beings of Fire-Body

69. One who is stupefied and desirous of (kindling fire for taking advantage of) its properties (such as light, heat, etc., for preparing food etc.) is called (i.e. is equivalent to) a scourge (i.e. a killer of the beings of fire-body).

७०. तं परिण्णाय मेहावी इयाणिं णो जमहं पुव्वमकासी पमाएणं।

70. *Taṁ pariṇṇāya mehāvī* iyāṇiṁ ṇo jamahaṁ puvvamakāsi pamāeṇaṁ.

70. Comprehending this, a sage (should resolve): "Henceforth I will not indulge in any actions which I used to indulge in due to my stupefication."

७१. लज्जमाणा पुढो पास।

71. *Lajjamāṇa puḍho pāsa.*

71. See! Every (ascetic who has ceased from causing violence to these beings) leads a life of self-discipline.

७२. अणगारा मोत्ति एगे पवयमाणा।

72. Aṇagārā motti ege pavayamāṇā.

72. (And discern from them) those pseudo-monks who, despite professing, "We are mendicants," (act like

householders i. e. cause violence to the beings of fire-body).

७३. जमिणं विरूवरूवेहिं सत्थेहिं अगणि-कम्म-समारंभेणं अगणि-सत्थं समारंभमाणे, अण्णे वणेगरूवे पाणे विहिंसति।

73. Jamiṇaṁ virūvarūvehiṁ satthehiṁ agaṇi-kamma-samārambheṇaṁ agaṇi-satthaṁ samārambhamāṇe, aṇṇe vaṇegarūve pāṇe vihiṁsati.

73. He (pseudo-monk), employing various kinds of weapons, indulges in actions involving fire, (thereby) causing violence to the beings of fire-body. (He causes violence not only to the beings of fire-body, but also) causes violence to different kinds of other beings.

ANNOTATION 73: The *Niryukti* enumerates the following eight kinds of weapons which when operated on the beings of fire-body cause violence to them:

(1) Soil or sand
(2) Water
(3) Moist vegetation
(4) Mobile beings
(5) Homologous weapons (i. e. made up of the same body): fire from different sources such as grass and leaves act as weapons on each other.
(6) Heterologous weapons; water, etc.
(7) Combination of 5 and 6
(8) Psychic weapon: unrestrained impulse for violence.

७४. तत्थ खलु भगवया परिण्णा पवेइया।

74. Tattha khalu bhagavayā pariṇṇa paveiyā.

74. (Hence) Bhagavān Mahāvira has taught discernment (i. e. comprehension and forswearing) with respect to this issue.

७५ इमस्स चेव जीवियस्स,
परिवंदण-माणण-पूयणाए,
जाई-मरण-मोयणाए,
दुक्खपडिघायहेउं ।

75. Imassa ceva jīviyassa,
Parivaṁdaṇa-māṇaṇa-pūyaṇāe,
Jāī-maraṇa-moyaṇāe,
Dukkhapaḍighāyaheuṁ.

75. (1) For the sake of survival,
(2) for the sake of praise, honour, reverence.
(3) for the sake of birth, death, liberation,
(4) for the sake of prevention of miseries.

७६ से सयमेव अगणि-सत्थं समारंभइ, अण्णेहिं वा अगणि-सत्थं समारंभावेइ, अण्णे वा अगणि-सत्थं समारंभमाणे समणुजाणइ ।

76. Se sayameva agaṇi-satthaṁ samārambhai, aṇṇehiṁ vā agaṇi-satthaṁ samāraṁbhāvei, aṇṇe vā agaṇi-satthaṁ samāraṁbhamāṇe samaṇujāṇai.

76. Some monk either indulges himself in action causing violence to the beings of fire-body through various kinds of weapons, makes others to cause violence to the beings of fire-body or approves of others causing violence to the beings of fire-body.

७७ तं से अहियाए, तं से अबोहीए ।

77. Taṁ se ahiyāe, taṁ se abohīe.

77. Such an act of violence proves baneful for him; such an act of violence deprives him of enlightenment.

७८ से तं संबुज्झमाणे, आयाणीयं समुट्ठाए ।

78. Se taṁ saṁbujjhamāṇe, *āyāṇīyaṁ samuṭṭhāe.*

78. He (true ascetic), comprehending it (i. e. consequence of acts of violence), becomes vigilant over the practice of self-discipline.

७९. सोच्चा खलु भगवओ अणगाराणं वा अंतिए इहमेगेसिं णायं
भवति—
एस खलु गंथे,
एस खलु मोहे,
एस खलु मारे,
एस खलु णरए।

79. Soccā khalu bhagavao anagārāṇaṁ vā aṁtie ıname-
gesiṁ ṇāyaṁ bhavati —
Esa khalu gaṁthe,
Esa khalu mohe,
Esa khalu māre,
Esa khalu ṇarae.

79. Hearing from Bhagavān Mahāvīra Himself or from the mendicants, one comes to know)—

It (i. e. causing violence to the beings of fire-body), ın fact, is the knot of bondage,
ıt, ın fact, ıs the delusıon,
it, in fact, is the death,
it, in fact, is the hell.

८०. इच्चत्थं गढिए लोए।

80. *Iccatthaṁ gaḍhie loye.*

80. (Nevertheless) man, impelled by the aforesaid motives,becomes engrossed in (the acts of inflictin injury to the beings of fire-body).

८१. जमिणं विरूवरूवेहिं सत्थेहिं अगणि-कम्म-समारंभेणं अगणि-सत्थं समारंभमाणे अण्णे वणेगरूवे पाणे विहिंसति।

81. Jamiṇaṁ virūvarūvehiṁ satthehiṁ aganı-kamma-samāraṁbheṇaṁ agaṇi-satthaṁ samāraṁbhamāṇe aṇṇe vaṇegarūve pāṇe vihiṁsati.

81. He, employing varıous kinds of weapons, indulges ir actions involving fire,(thereby) causing vıolence to the beıngs of fire-body. (He causes violence not only tc

the beings of fire-body, but *also*) causes violence to different kinds of other beings.

तेउकाइयाणं जीवत्त-वेदणाबोध-पदं

८२ से बेमि—अप्पेगे अंधमब्भे, अप्पेगे अंधमच्छे।

Teukāiyāṇaṁ jīvatta-vedaṇābodha-padaṁ

82. Se bemi—appege aṁdhamabbhe, appege aṁdhamacche.

Fire-beings : Their Life and Experience of Pain

82. I say—
(Just as consciousness of a man born without any sense organs (i.e. one who is blind, deaf, dumb, crippled etc. from birth) is not manifest, the consciousness of the beings of fire-body is also not manifest.)(Nevertheless) such a man (the one born organless) (experiences pain) when struck or cut with a weapon (and so also do the beings of fire-body).

८३ अप्पेगे पायमब्भे, अप्पेगे पायमच्छे।[1]

83. Appege pāyamabbhe, appege pāyamacche.[1]

83. (On simultaneously) cutting and severing with weapons, (all the following thirty-two anatomical features of a man, he suffers excruciating pain though he would not be able to express it):
Foot, ankle, leg, knee, thigh, waist, belly, stomach, flank, back, bosom, heart, breast, shoulder, arm, hand, finger, nail, neck, chin, lip , tooth, tongue, palate, throat, temple, ear, nose, eye, brow, forehead, and head.
(So is the case with the beings of fire-body).

८४. अप्पेगे संपमारए, अप्पेगे उद्दवए।

84. Appege saṁpamārae, appege uddavae.

84. Man (experiences pain) when forced into unconscious-

1. For complete text, see, 1/29.

ness or when he is deprived of life. (So do the beings of fire-body).

हिंसाविवेग-पदं

८५ से बेमि—संति पाणा पुढवि-णिस्सिया, तण-णिस्सिया, पत्त-णिस्सिया, कट्ठ-णिस्सिया, गोमय-णिस्सिया, कयवर-णिस्सिया :
संति संपातिमा पाणा, आहच्च संपयंति य ।
अगणिं च खलु पुट्ठा, एगे संघायमावज्जंति ॥
जे तत्थ संघायमावज्जंति, ते तत्थ परियावज्जंति ।
जे तत्थ परियावज्जंति, ते तत्थ उद्दायंति ॥

Himsāviwega-padaṁ

85. Se bemi—saṁti pāṇā puḍhavi-ṇissiyā, taṇa-ṇissiyā, patta-ṇissiyā, kaṭṭha-ṇissiyā, gomaya-ṇissiyā, kayavara-ṇissiyā:
Saṁti saṁpātimā pāṇā, āhacca saṁpayaṁti ya,
Agaṇiṁ ca khalu puṭṭhā, ege saṁghāyamāvajjaṁti..
Je tattha saṁghāyamāvajjaṁti, te tattha pariyāvajjaṁti,
Je tattha pariyāvajjaṁti, te tattha uddāyaṁti..

Forswearing of Violence

85. I say —
"There are beings residing in earth (soil), grass, leaves, wood, cowdung and garbage; there are also beings (insects) which fly in the air and drop down from there. All these beings shrivel up on coming in contact with fire.
"Those beings which shrivel up (on coming in contact with fire), faint (by its heat), and those which faint (by its heat) die there (and then)."

८६. एत्थ सत्थं समारंभमाणस्स इच्चेते आरंभा अपरिण्णाया भवंति ।

86. Ettha satthaṁ samārambhamāṇassa iccete ārambhā apariṇṇāyā bhavaṁti.

86. He who uses a weapon on the beings of fire-body has neither comprehended nor forsworn actions (causing violence to the beings of fire-body and other beings residing in the fire.)

८७ एत्थ सत्थं असमारंभमाणस्स इच्चेते आरंभा परिण्णाया भवंति ।

87. Ettha sattham asamārambhamāṇassa iccete ārambhā pariṇṇāyā bhavaṁti.

87. (On the contrary) he who does not use any weapon on the beings of fire-body has comprehended and forsworn actions (causing violence to the beings of fire-body and other beings residing in it).

८८ तं परिण्णाय मेहावी नेव सयं अगणि-सत्थं समारंभेज्जा, नेवण्णेहिं अगणि-सत्थं समारंभावेज्जा, अगणि-सत्थं समारंभमाणे अण्णे न समणुजाणेज्जा ।

88. *Taṁ pariṇṇāya mehāvī* neva sayaṁ agaṇi-satthaṁ samārambhejjā, nevaṇṇehiṁ agaṇi-satthaṁ samārambhāvejjā, agaṇi-satthaṁ samārambhamāṇe aṇṇe na samaṇujāṇejjā.

88. Having discerned this, a sage should neither use any weapon causing violence to the beings of fire-body, nor cause others to use it, nor approve of others using it.

८९. जस्सेते अगणि-कम्म-समारंभा परिण्णाया भवंति, से हु मुणी परिण्णाय-कम्मे ।

—त्ति बेमि ।

89. Jassete agaṇi-kamma-samārambhā pariṇṇāyā bhavaṁti, se hu muṇī pariṇṇāya-kamme.

— Tti bemi

89. He who discerns (i. e. comprehends and forswears) the actions that cause violence to the beings of fire-body, can be regarded as a (true) ascetic (for a true ascetic is he) who has discerningly forsworn actions.

— I say so.

SECTION V.

पंचमो उद्देसो — Pamcamo Uddeso

अणगार-पदं

९०. तं णो करिस्सामि समुट्ठाए ।

Aṇagāra-padaṁ

90. *Taṁ no karissāmi samuṭṭhāe.*

Definition of a Monk

90. (One pledged to non-violence should resolve:) "Having been ordained (to practise non-violence), I shall not indulge in it (violence)."

९१ मंता मइमं अभयं विदित्ता ।

91. *Maṁtā maimaṁ abhayaṁ viditta.*

91. Having reflected upon (the existence of living beings) and having comprehended non-intimidation (i. e. the fact that every living being desires to be free from intimidation as I do), a man of acumen (does not cause violence to any being).

ANNOTATION 91: Both comprehension and renunciation are essential elements in the path of *sādhanā*. Renunciation presupposes comprehension and comprehension is necessarily followed by renunciation. One without the other is futile. That is why the teachers have advised disciples to acquire knowledge first and then to put into practice the principle of non-violence.

In the present aphorism, acquirement of knowledge is suggested through two steps:

(1) Reflection
(2) Feeling of self-equivalence with all beings.

Here, the first step furnishes one with the enlightenment revealing the truth, and the second enables him to establish unity with all beings. Then follows the practice of non-violence in life.

९२ त जे णो करए एसोवरए, एत्थोवरए एस अणगारेत्ति पवुच्चइ ।

92. Taṁ je ṇo karae esovarae, etthovarae esa *aṇagāretti pavuccai.*

92. He who does not commit violence is one who has ceased from (sinful) actions: it is he who has ceased from (sinful) actions (according to the code of conduct of the *Arhats*) that deserves to be called a monk.

गिहचाइणो वि गिहवास-पदं

९३. जे गुणे से आवट्टे, जे आवट्टे से गुणे ।

Gihacāiṇo vi gihavāsa-padaṁ

93. *Je guṇe se āvaṭṭe, je āvaṭṭe se guṇe.*

A Hypocritical Ascetic

93. Carnality is the whirlpool;
the whirlpool is nothing else but carnality.

९४ उड्ढ अहं तिरियं पाईणं पासमाणे रूवाइं पासति, सुणमाणे सद्दाइं सुणेति ।

94. Uḍḍham ahaṁ tiriyaṁ pāiṇaṁ pāsamāṇe rūvāiṁ pāsati, sunamane saddāiṁ suṇeti.

94. One who looks upwards, downwards, sideways or in front, sees (various sorts of) forms (i.e. colours); and a listener hears (various sorts of) sounds (coming from various directions).

९५. उड्ढ अह तिरियं पाईणं मुच्छमाणे रूवेसु मुच्छति, सद्देसु आवि ।

95. Uḍḍhaṁ ahaṁ tiriyaṁ pāiṇaṁ mucchamāṇe rūvesu mucchati, saddesu āvi.

95. One who feels attachments (for the objects present) upwards, downwards, sideways or in front becomes attached to the (various sorts of) forms (while seeing) and also to (various sorts of) sounds (while listening).

९६ एस लोए वियाहिए ।

96. Esa loe viyāhie.

96. This is known as the world (of attachments).

९७. एत्थ अगुत्ते अणाणाए ।

97. Ettha agutte aṇāṇāe.

97. One who does not control (his mind and senses) in this (world of attachments) does not comply with my Instruction.

९८. पुणो-पुणो गुणासाए, वंकसमायारे, पमत्ते गारमावसे ।

98. *Puṇo-puṇo guṇāsāe*, vaṁkasamāyāre, *pamatte gāramāvase*.

98. One who repeatedly reveals in sensual pleasures, who is a hypocrite and who is lax (in self-discipline), (though professing to be a monk,) is, in fact, a householder.

ANNOTATIONS 93-98: The word *'guṇa'* signifies here the ve types of sensual qualities viz., colour, sound, odour, taste and touch. These are existent in all directions — east, west, south and north; up, down and sideways. Perception of these qualities through the sense-organs and feelings of attachment to them are two distinct phenomena. The *Sādhaka* is warned here to be on his guard against the latter. For, one who gets lost in the world of attachments becomes a slave of his desires which, subsequently, degenerates him into a wanton or a licentious person. Consequently he would not be able to follow the path of asceticism and hence leaving it, would become again a householder.

In case he does not become a householder, he would still act like one, even though remaining in the garbs of a monk.

Here, therefore, the evangelist has compared the sensual qualities with a whirlpool. Just as a person caught in a whirlpool finds it difficult to extricate himself out of it, so also a *sādhaka* caught in sensual pleasures cannot easily free himself from them.

वणस्सइकाइयहिंसा-पदं

९९. लज्जमाणा पुढो पास ।

Vaṇassaikāiyahiṁsā-padaṁ

99. *Lajjamāṇā puḍho pāsa.*

Violence to Beings of Vegetable-body

99. See! every (ascetic who has ceased from causing violence to these beings) leads a life of self-discipline.

१०० अणगारा मोत्ति एगे पवयमाणा ।

100. Aṇagārā motti ege pavayamāṇā.

100. (And discern from them) those pseudo-monks who, despite professing, "We are mendicants," (act like householders i.e. cause violence to the beings of vegetable-body).

१०१. जमिणं विरूवरूवेहिं सत्थेहिं वणस्सइ-कम्म-समारंभेण वणस्सइ-सत्थं समारंभमाणे अण्णे वणेगरूवे पाणे विहिंसति ।

101. Jamiṇaṁ virūvarūvehiṁ satthehiṁ vaṇassai-kamma-samārambheṇaṁ vaṇassaisatthaṁ samārambhamāṇe aṇṇe vaṇegarūve pāṇe vihiṁsati.

101. He (pseudo-monk), employing various kinds of weapons, indulges in actions involving vegetable, (thereby) causing violence to the beings of vegetable-body. (He causes violence not only to the beings of vegetable-body, but also) causes violence to different kinds of other beings.

ANNOTATION 101: The *Niryukti* enumerates the following kinds of weapons which, when operated on beings of vegetable-body, cause violence to them:

(1) The human limbs and mouth.
(2) Homologous weapons: wooden implements like a stick, etc.
(3) Heterologous weapons: stone, fire, etc.
(4) Combination of 2 and 3: weapons like axe, chisel etc.
(5) Psychic weapon: unrestrained impulses for causing violence.

१०२ तत्थ खलु भगवया परिण्णा पवेदिता।

102. Tattha khalu bhagavayā parinnā paveditā.

102. (Hence) Bhagavān Mahāvīra has taught discernment (i. e. comprehension and forswearing) with respect to this issue.

१०३ इमस्स चेव जीवियस्स,
परिवंदण-माणण-पूयणाए,
जाती-मरण-मोयणाए,
दुक्खपडिघायहेउं।

03. Imassa ceva jīviyassa,
Parivaṁdaṇa-māṇaṇa-pūyaṇae,
Jātī-maraṇa-moyaṇāe,
Dukkhapaḍighayaheum.

03. (1) For the sake of survival,
(2) for the sake of praise, honour, reverence,
(3) for the sake of birth, death, liberation,
(4) for the sake of prevention of miseries. –

१०४. से सयमेव वणस्सइ-सत्थं समारंभइ, अण्णेहिं वा वणस्सइ-सत्थं समारंभावेइ, अण्णे वा वणस्सइ-सत्थं समारंभमाणे समणुजाणइ।

104. Se sayameva vaṇassai-satthaṁ samārambhai, aṇṇehiṁ vā vaṇassai-satthaṁ samārambhāvei, aṇṇe vā vaṇassai-satthaṁ samārambhamāṇe samaṇujāṇai.

104. Some monk either indulges himself in action causing violence to the beings of vegetable-body through various kinds of weapons, makes others to cause violence to the beings of vegetable-body or approves of others causing violence to the beings of vegetable-body.

१०५ तं से अहियाए, तं से अबोहीए।

105. Taṁ se ahiyāe, taṁ se abohie.

105. Such an act of violence proves baneful for him, such an act of violence deprives him of enlightenment.

१०६ से तं संबुज्झमाणे, आयाणीयं समुट्ठाए।

106. Se taṁ sambujjhamāṇe, *āyāṇiyaṁ samuṭṭhāe.*

106. He (true ascetic), comprehending it (i. e. consequences *of acts of violence) becomes* vigilant over the practice of self-discipline.

१०७ सोच्चा भगवओ, अणगाराणं वा अंतिए इहमेगेसिं णायं भवति—
एस खलु गंथे,
एस खलु मोहे,
एस खलु मारे,
एस खलु णिरए।

107. Soccā bhagavao, aṇagārāṇaṁ vā aṁtie ihamegesiṁ ṇāyaṁ bhavati –
Esa khalu gaṁthe,
Esa khalu mohe,
Esa khalu māre,
Esa khalu ṇiray

107. Hearing from Bhagavān Mahāvīra Himself or from the monks, one comes to know —
It (i.e. causing violence to the beings of vegetable-body), in-fact, is the knot of bondage,
it, in fact, is the delusion,

it, in fact, is the death,
it, in fact, is the hell.

१०८. इच्चत्थं गढिए लोए ।

108. *Iccattham gaḍhie loe.*

108. (Nevertheless) man, impelled by the aforesaid motives becomes engrossed in (the acts of inflicting injury to the beings of vegetable-body).

१०९ जमिणं विरूवरूवेहिं सत्थेहिं वणस्सइ-कम्म-समारंभेणं वणस्सइ-सत्थं समारभेमाणे अण्णे वणेगरूवे पाणे विहिंसति ।

109. Jamiṇaṁ virūvarūvehiṁ satthehim vanassai-kamma-samārambheṇaṁ vaṇassaisatthaṁ samārambhemāṇe anne vaṇegarūve pāṇe vihiṁsati.

109. He, employing various kinds of weapons, indulges in actions involving vegetable, (thereby) causing violence to the beings of vegetable-body. (He causes violence not only to the beings of vegetable-body, but also) causes violence to different kinds of other beings.

वणस्सइकाइयाणं जीवत्त-वेदणाबोध-पदं

११०. से बेमि—अप्पेगे अंधमब्भे, अप्पेगे अंधमच्छे ।

Vaṇassaikāiyāṇaṁ jīvatta-vedaṇābodha-padaṁ

110. Se bemi—appege aṁdhamabbhe, appege amdhamacche.

Vegetable Beings : Their Animation and Experience of Pain

110. I say—
(Just as consciousness of a man born without any sense-organs (i. e. one who is blind, deaf, dumb, crippled etc. from birth) is not manifest, the consciousness of the beings of vegetable-body is also not manifest). (Nevertheless) such a man (the one born organless), (experiences pain) when struck or cut with a weapon (and so do the beings of vegetable-body).

१११. अप्पेगे पायमब्भे, अप्पेगे पायमच्छे ।*

111. Appege payamabbhe, appege pāyamacche*.

111. (On simultaneously) cutting and severing with weapons (all the following thirty-two anatomical features of a man, he suffers excruciating pain though he would not be able to express it):
Foot, ankle, leg, knee, thigh, waist, belly, stomach, flank, back, bosom, heart, breast, shoulder, arm, hand, finger, nail, neck, chin, lip, tooth, tongue, palate, throat, temple, nose, ear, eye, brow, forehead and head.
(So is the case with the beings of vegetable-body).

११२. अप्पेगे संपमारए, अप्पेगे उद्दवए ।

112. Appege saṁpamārae, appege uddavae.

112. Man (experiences pain) when forced into unconsciousness or when he is deprived of life. (So do the beings of vegetable-body).

वणस्सइजीवाणं माणुस्सेण तुलणा-पदं

११३. से बेमि—इमंपि जाइधम्मयं, एयंपि जाइधम्मयं ।
इमंपि बुड्ढिधम्मयं, एयंपि बुड्ढिधम्मयं ।
इमंपि चित्तमंतयं, एयंपि चित्तमंतयं ।
इमंपि छिन्नं मिलाति, एयंपि छिन्नं मिलाति ।
इमंपि आहारगं, एयंपि आहारगं ।
इमंपि अणिच्चयं, एयंपि अणिच्चयं ।
इमंपि असासयं, एयंपि असासयं ।
इमंपि चयावचइयं, एयंपि चयावचइयं ।
इमंपि विपरिणामधम्मयं, एयंपि विपरिणामधम्मयं ।

Vaṇassaijīvāṇaṁ māṇussena tulaṇā-padaṁ

113. Se bemi—Imaṁpi jāidhammayaṁ, eyaṁpi jāidhammayaṁ.
Imaṁpi buḍḍhidhammayaṁ, eyaṁpi buḍḍhidhammayaṁ.
Imaṁpi cittamaṁtayaṁ, eyaṁpi cittamaṁtayaṁ.
Imaṁpi chinnaṁ milāti, eyaṁpi chinnaṁ milāti.

* For the complete text, see, 1/29.

Imaṁpi āhāragaṁ, eyaṁpi āhāragaṁ.
Imaṁpi aṇiccayaṁ, eyaṁpi aṇiccayaṁ.
Imaṁpi asāsayaṁ, eyaṁpi asāsayaṁ.
Imaṁpi cayāvacaiyaṁ, eyaṁpi cayāvacaiyaṁ.
Imaṁpi vipariṇāmadhammayaṁ, eyaṁpi vipariṇā-madhammayaṁ.

Comparison of Plant Life with Human Life

113. I say —

(a) This (i. e. human beings) is born;	This (i. e. plant) too is born.
(b) This grows;	This too grows.
(c) This possesses consciousness;	This too possesses consciousness.
(d) On being cut this becomes sad;	This too becomes sad (i. e. withers) on being cut.
(e) This takes nourishment;	This too takes nourishment.
(f) This is mortal;	This too is mortal.
(g) This is not eternal:	This too is not eternal.
(h) There is metabolism (anabolism and ketabolism) in this (i..e. building up of new cells and decaying of old cells);	There is metabolism in this too.
(i) This undergoes various transformations (such as aging etc.);	This too undergoes various transformations (such as aging etc.).

ANNOTATION 113: Besides the points of similarity enumerated in this aphorism, there are some more phenomena, according to the commentary, common to both human beings and plants, e. g. sleep, longings during pregnancy, disease/ etc.

हिंसाविवेग-पदं

११४. एत्थ सत्थं समारंभमाणस्स इच्चेते आरंभा अपरिण्णाता भवंति।

Himsā-vivega-padam

114. Ettha sattham samārambhamāṇassa iccete ārambhā apariṇṇātā bhavaṁti.

Forswearing of Violence

114. He who uses a weapon on the beings of vegetable-body, has neither comprehended nor forsworn actions (causing violence to the beings of vegetable-body and other beings residing in the vegetable.)

११५. एत्थ सत्थं असमारभमाणस्स इच्चेते आरंभा परिण्णाया भवंति ।

115. Ettha sattham asamārambhamāṇassa iccete ārambhā pariṇṇāyā bhavaṁti.

115. (On the contrary) he who does not use any weapon on the beings of vegetable-body, has comprehended and forsworn actions (causing violence to the beings of vegetable-body, and other beings residing in it.)

११६. तं परिण्णाय मेहावी णेव सयं वणस्सइ-सत्थं समारंभेज्जा, णेवण्णेहिं वणस्सइ-सत्थं समारंभावेज्जा, णेवण्णे वणस्सइ-सत्थं समारभंते समणुजाणेज्जा ।

116. *Taṁ pariṇṇāya mehāvī* ṇeva sayaṁ vaṇassai-satthaṁ samārambhejjā, ṇevaṇṇehiṁ vaṇassai-satthaṁ samārambhāvejjā, ṇevaṇṇe vaṇassai-sattham samārambhaṁte samaṇujāṇejjā.

116. Having discerned this, a sage should neither use any weapon causing violence to the beings of vegetable-body, nor cause others to use it, nor approve of others using it.

११७ जस्सेते वणस्सइ-सत्थ-समारंभा परिण्णाया भवंति, से हु मुणी परिण्णाय-कम्मे ।

—त्ति बेमि ।

117. Jassete vaṇassai-sattha-samārambhā pariṇṇāyā bhavaṁti, se hu muṇī pariṇṇāya-kamme.

— Tti bemi.

117. He, who discerns (i.e. comprehends and forswears) the actions that cause violence to the beings of vegetable-body, can be regarded as a (true) ascetic (for a true ascetic is he) who has discerningly forsworn actions.

—I say so.

SECTION VI

छट्ठो उद्देसो Chattho Uddeso

संसार-पदं

११८ से बेमि—संतिमे तसा पाणा, तं जहा—अंडया पोयया जराउया रसया संसेययां समुच्छिमा उब्भिया ओववाइया।

Saṁsāra-padaṁ

118. Se bemı—saṁtime tasā pāṇā, taṁ jahā—aṁḍayā poyayā jarāuyā rasayā saṁseyayā saṁmucchimā ubbhiyā ovavāiyā.

World of Recurrent Transmigration

118. I say—
 These are mobile beings such as those born
 (1) out of eggs,
 (2) out of foetus (born complete)
 (3) out of foetus with the amnıon (or the chorion, an enveloping membrane),
 (4) out of fluids,
 (5) out of sweat
 (6) by coagulation,
 (7) by sprouting from the earth),
 (8) spontaneously (i.e. not as a result of union of sperms and ova).

ANNOTATION 118: Some examples of these genera are respectively as follows:
 (1) Birds, etc.
 (2) Elephants, bats, etc. (*Pota* means a young one; *potaja*, therefore, means a being which is born as a young one (i.e. without an enveloping membrane).

(3) Human beings, and quadrupeds such as cows and buffaloes etc. (*Jarāyu* means the membrane which envelopes the young one at the time of birth).
(4) Worms, etc. (generated in fluids like curd, butter-milk etc.)
(5) Bugs, lice, etc.
(6) Two-sensed, three-sensed, and four-sensed beings, (whose birth depends upon external conditions).
(7) Butter-flies, wagtails, etc.
(8) Hell-beings and celetial beings. These are born spontaneously and come to manhood within a *muhūrta* (i. e. 48 minutes). It may be mentioned that No. (vi) includes (iv), (v) & (vii) also.

११९. एस संसारेत्ति पवुच्चति।

119. Esa *saṁsāretti pavvuccati.*

119. This (category of mobile-beings) is called *saṁsara* (i. e. world of recurrently transmigrating beings).

ANNOTATION 119. The world of mobile-beings is called here *saṁsara* perhaps for two reasons:

(1) Souls go on transmigrating from one genus to another one, passing through the cycles of birth and death.
(2) Only the beings belonging to this category are capable of locomotion.

१२०. मंदस्स अवियाणओ।

120. *Maṁdassa aviyāṇao.*

120. The slow-witted and the benighted ones (go on trans-migrating in this world).

ANNOTATION 120: In this aphorism two causes of the incessant transmigration of souls are pointed out:

(1) Lack of wisdom or discretion.
(2) Ignorance.

One who has acquired the Right Knowledge and who is possessed of discretionary powers can liberate himself from the world-cycle.

१२१ णिज्झाइत्ता पडिलेहित्ता पत्तेय परिणिव्वाण।

121. Ṇijjhaitta padilehitta patteyaṁ pariṇivvāṇaṁ.

121. Through observation and scrutiny find out for yourself that peace is dear to every living being.

१२२ सव्वेसिं पाणाणं, सव्वेसिं भूयाण, सव्वेसिं जीवाणं, सव्वेसिं सत्ताण अस्साय अपरिणिव्वाण महब्भय दुक्ख तिं बेमि।

122. Savvesiṁ pāṇāṇaṁ, savvesiṁ bhūyāṇaṁ, savvesiṁ jīvāṇaṁ, savvesiṁ sattāṇaṁ assāyaṁ apariṇivvāṇaṁ mahabbhayaṁ dukkhaṁ ti bemi.

122. Through observation and scrutiny find out for yourself that inquietude is distasteful to, highly terrifying and painful for all animals, all beings, all those throbbing with life and all souls. So do I say.

ANNOTATIONS 121-122: The words *assāyaṁ, apariṇivvā-ṇaṁ, mahabbhayaṁ*, and *dukkhaṁ* are all more or less synonymous with suffering or pain. On the contrary, *sāyaṁ, pariṇivvanaṁ, abhayaṁ* and *sukhaṁ* signify the feeling of happiness.

The purport of the author here is to point out the fact that only he who knows and realises the Eternal Truth that every living being is keen to have peace and pleasure, and has a strong antipathy to inquietude and suffering is competent to practise abstinence from violence.

तसकाइयहिंसापदं

१२३ तसंति पाणा पदिसोदिसासु य।

Tasakāiyahiṁsā-padaṁ

123. *Tasaṁti pāṇā padisodisāsu ya*

Violence to Mobile Living Beings

123. (Being overwhelmed by grief), the creatures are scared from (all) directions and intermediate directions.

ANNOTATION 123. All beings live under constant strain due to fear from all sides—all directions. There is, in fact, no direction in which they can live free from terror. (It is probably for this reason that a silk-worm forms a cocoon around itself). Thus, beings in all directions and intermediate directions are intimidated on account of various sorts of mental and physical sufferings.

१२४. तत्थ-तत्थ पुढो पास, आउरा परितावेंति ।

124. *Tattha-tattha puḍho pāsa, āurā paritāvemti.*

124. See! Almost everywhere the passionate man are tormenting (mobile-beings).

१२५. संति पाणा पुढो सिया ।

125. *Saṁti pāṇā puḍho siyā.*

125. (Each of the) mobile-beings has its own body to inhabit.

१२६. लज्जमाणा पुढो पास ।

126. *Lajjamāṇā puḍho pāsa.*

126. See! Every (ascetic who has ceased from causing violence to these beings), leads a life of self-discipline.

१२७. अणगारा मोत्ति एगे पवयमाणा ।

127. Aṇagārā motti ege pavayamāṇā.

127. (And discern from them) those psuedo-monks who, despite professing, "We are mendicants," (act like

householders i.e. cause violence to the mobile-beings).

१२८ जमिण विरूवरूवेहिं सत्येहिं तसकाय-समारंभेणं तसकाय-सत्थं समारभमाणे अण्णे वणेगरूवे पाणे विहिंसति।

128. Jamiṇaṃ viruvaruvehiṃ satthehiṃ tasakāya-samārambheṇaṃ tasakāya-satthaṃ samārambhamāṇe aṇṇe vaṇegarūve pāṇe vihiṃsati.

128. He (pseudo-monk), employing various kinds of weapons, indulges in actions involving mobile-beings, (thereby) causing violence to the mobile-beings, (he causes violence not only to the mobile-beings, but also) causes violence to different kinds of other beings.

१२९ तत्थ खलु भगवया परिण्णा पवेइया।

129. Tattha khalu bhagavayā pariṇṇā paveiyā.

129. (Hence) Bhagavān Mahāvīra has taught discernment (i.e. comprehension and forswearing) with respect to this issue.

१३० इमस्स चेव जीवियस्स,
परिवंदण-माणण-पूयणाए,
जाई-मरण-मोयणाए,
दुक्खपडिघायहेउं।

130. Imassa ceva jīviyassa,
Parivaṃdaṇa-māṇana-pūyaṇāe,
Jāi-maraṇa-moyaṇāe,
Dukkhapaḍighāyaheuṃ.

130. (1) for the sake of survival,
(2) for the sake of praise, honour, reverence,
(3) for the sake of birth, death, liberation,
(4) for the sake of prevention of miseries.

१३१ से सयमेव तसकाय-सत्थं समारंभति, अण्णेहिं वा तसकाय-सत्थं समारभावेइ, अण्णे वा तसकाय-सत्थं समारभमाणे समणुजाणइ।

131. Se sayameva tasakāya-sattham samārambhatı, aṇṇehiṁ vā tasakāya-satthaṁ samārambhāvei, aṇṇe vā tasakāya-satthaṁ samārambhamāṇe samanujāṇai.

131. Some monk either indulges himself in action causing violence to the mobile-beings through various kinds of weapons, makes others to cause violence to the mobile-beings, or approves of others causing violence to the mobile-beings.

१३२. तं से अहियाए, तं से अबोहीए।

132. Taṁ se ahıyāe, taṁ se abohīe.

132. Such an act of violence proves baneful for him, such an act of violence deprives him of enlightenment.

१३३. से तं संबुज्झमाणे, आयाणीयं समुट्ठाए।

133. Se taṁ sambujjhamāṇe, *ayāṇiyaṁ samuṭṭhāe.*

133. He (true ascetic), comprehending it (i.e. consequences of act of violence), becomes vigilant over the practice of self-discipline.

१३४. सोच्चा भगवओ, अणगाराणं वा अंतिए इहमेगेसिं णायं भवइ—
एस खलु गंथे,
एस खलु मोहे,
एस खलु मारे,
एस खलु णरए।

134. Soccā bhagavao, aṇagārāṇaṁ vā aṁtie ihamegesiṁ ṇāyaṁ bhavaı —
Esa khalu gaṁthe,
Esa khalu mohe,
Esa khalu māre,
Esa khalu ṇarae.

134. Hearing from the Bhagavān Mahāvīra Himself or from the monks, one comes to know:-
It (i.e. causing violence to the mobile-beings), in fact, is the knot of bondage,

it, in fact, is the delusion,
it, in fact, is the death,
it, in fact, is the hell.

१३५. इच्चत्थं गढिए लोए।

135. *Iccatthaṁ gaḍhie loe.*

135. (Nevertheless) man, impelled by the aforesaid motives, becomes engrossed in (the acts of inflicting injury to the mobile-beings).

१३६. जमिण विरूवरूवेहिं सत्थेहिं तसकाय-समारंभेणं तसकाय-सत्थं समारंभमाणे अण्णे वणेगरूवे पाणे विहिंसति।

136. Jaminaṁ virūvarūvehiṁ satthehiṁ tasakāya-samārambheṇaṁ tasakāya-satthaṁ samārambhamāṇe aṇṇe vaṇegarūve pāṇe vihiṁsati.

136. He, employing various kinds of weapons, indulges in actions involving mobile-beings, (thereby) causing violence to the mobile-beings. (He causes violence not only to the mobile beings but also) to different kinds of other beings.

तसकाइयाणं जीवत्त-वेदणाबोध-पदं

१३७. से बेमि—अप्पेगे अंधमब्भे, अप्पेगे अंधमच्छे।

Tasakāiyāṇaṁ jīvatta - vedaṇābodha -padaṁ

137. Se bemi—appege aṁdhamabbhe, appege aṁdhamacche.

Mobile Living Beings : Their Animation and Experience of Pain

137. I say —
(Just as consciousness of a man born without any sense-organs (i. e. one who is blind, deaf, dumb, crippled etc. from birth) is not manifest, the consciousness of the mobile-beings is also not manifest.) (Nevertheless) such a man (the one born organless) (experiences pain) when struck or cut with a weapon, (so also do the mobile-being).

१३८. अप्पेगे पायमब्भे, अप्पेगे पायमच्छे ।[1]

138. Appege pāyamabbhe, appege pāyamacche[1].

138. (On simultaneously) cutting and severing with weapons, (all the following thirty-two anatomical features of a man, he suffers excruciating pain though he would not be able to express it):
Foot, ankle, leg, knee, thigh, waist, belly, stomach, flank, back, bosom, heart, breast, shoulder, arm, hand, finger, nail, neck, chin, lip, tooth, tongue, palate, throat, temple, ear, nose, eye, brow, forehead and head.
(So is the case with the mobile-being).

१३९. अप्पेगे संपमारए, अप्पेगे उद्दवए ।

139. Appege sampamārae, appege uddavae.

139. Man (experiences pain) when forced into unconsciousness or when he is deprived of life. (So do the mobile-being).

हिंसाविवेग-पदं

१४० से बेमि—अप्पेगे अच्चाए वहंति, अप्पेगे अजिणाए वहंति,
अप्पेगे मंसाए वहंति, अप्पेगे सोणियाए वहंति,
अप्पेगे हिययाए वहंति, अप्पेगे पित्ताए वहंति,
अप्पेगे वसाए वहंति, अप्पेगे पिच्छाए वहंति,
अप्पेगे पुच्छाए वहंति, अप्पेगे बालाए वहंति,
अप्पेगे सिंगाए वहंति, अप्पेगे विसाणाए वहंति,
अप्पेगे दंताए वहंति, अप्पेगे दाढाए वहंति,
अप्पेगे नहाए वहंति, अप्पेगे ण्हारुणीए वहंति,
अप्पेगे अट्ठीए वहंति, अप्पेगे अट्ठिमिंजाए वहंति,
अप्पेगे अट्ठाए वहंति, अप्पेगे अणट्ठाए वहंति,
अप्पेगे हिंसिंसु मेत्ति वा वहंति,
अप्पेगे हिंसंति मेत्ति वा वहंति,
अप्पेगे हिंसिस्संति मेत्ति वा वहंति ।

Himsāvivega-padam

140. Se bemi — appege accāe vahamti, appege ajiṇāe vahamti,

1. For the complete text, see, 1/29.

Appege maṁsāe vahaṁtı, appege soṇıyāe vahaṁtı,
Appege hıyayāe vahaṁti, appege pıttāe vahaṁtı,
Appege vasāe vahaṁtı, appege pıcchāe vahaṁtı,
Appege pucchāe vahaṁtı, appege bālāe vahaṁtı,
Appege sıṁgāe vahaṁtı, appege vısāṇāe vahaṁtı,
Appege daṁtāe vahaṁtı, appege dāḍhāe vahaṁtı,
Appege nahāe vahaṁtı, appege ṇhāruṇıe vahaṁti,
Appege aṭṭhie vahaṁti, appege aṭṭhımiṁjāe vahaṁtı,
Appege aṭṭhāe vahaṁti, appege aṇaṭṭhāe vahaṁtı,
Appege hıṁsıṁsu mettı vā vahaṁti, appege hiṁ-
saṁtı mettı vā vahaṁtı, appege hıṁsissaṁtı mettı
vā vahaṁtı.

Forswearing of Violence

140. I say —
Some people kill (beings) for the sake of obtaining their body, while some others do so for the sake of obtaining their skin, flesh, blood, heart, bile, fat, feathers, tail, hair, horns, tusks, teeth, jaws, nails, sinews, bones and marrow.
Some people kill (beings) with a purpose and some do so without one.
Some people kill (beings) for vendetta, reflecting that the latter had injured or killed (their kith and kin).
Some people kill (beings with the consideration that) they are injuring or killing (their kith and kin) while some others do so (with the apprehension that) they will injure (or kill) (their kith and kin).

१४१· एत्थ सत्थं समारंभमाणस्स इच्चेते आरंभा अपरिण्णाया भवंति।

141. Ettha satthaṁ samārambhamāṇassa ıccete ārambhā aparıṇṇāyā bhavaṁti.

141. He who uses a weapon on the mobile-beings, has neither comprehended nor forsworn actions (causing violence to the mobile-beings and other beings residing in them).

१४२ एत्थ सत्थं असमारंभमाणस्स इच्चेते आरंभा परिण्णाया भवंति।

142. Ettha sattham asamārambhamānassa iccete ārambhā pariṇṇāyā bhavamti.

142. (On the contrary), he who does not use any weapon on the mobile-beings, has comprehended and forsworn actions (causing violence to the mobile-beings and other beings residing in them).

१४३. तं परिण्णाय मेहावी णेव सयं तसकाय-सत्थं समारंभेज्जा, णेवण्णेहिं तसकाय-सत्थं समारंभावेज्जा, णेवण्णे तसकाय-सत्थं समारंभंते समणुजाणेज्जा।

143. *Tam pariṇṇāya mehāvī* ṇeva sayam tasakāya-sattham samārambhejjā, ṇevaṇṇehim tasakāya-sattham samārambhāvejjā, ṇevaṇṇe tasakāya-sattham samārambhamte samaṇujāṇejjā.

143. Having discerned this, a sage should neither use any weapon causing violence to the mobile-being, nor cause others to use it nor approve of others using it.

१४४ जस्सेते तसकाय-सत्थ-समारंभा परिण्णाया भवंति, से हु मुणी परिण्णाय-कम्मे। —त्ति बेमि।

144. Jassete tasakāya-sattha-samārambhā pariṇṇāyā bhavamti, se hu muṇī pariṇṇāya-kamme.

— Tti bemi.

144. He who discerns (i. e. comprehends and forswears) the actions that cause violence to the mobile-beings, can be regarded as a (true) ascetic (for a true ascetic is he) who has discerningly forsworn actions.

— I say!

SECTION VII

सत्तमो उद्देसो

Sattamo Uḍḍeso

अत्तुला-पदं

१४५. पहू एजस्स दुगंछणाए।

Attatulā-padaṁ

145. *Pahū ejassa dugaṁchaṇāe.*

Equality of Beings with the Self

145. (One who practises non-violence) becomes competent to practise abstinence from causing violence to the beings of air-body.

१४६. आयंकदंसी अहियं ति नच्चा।

146. *Āyaṁkadaṁsī ahiyaṁ ti naccā.*

146. It is he who perceives (that violence causes) terror (and that it would be to) his own detriment (becomes competent to practise non-violence).

१४७ जे अज्झत्थं जाणइ, से बहिया जाणइ। जे बहिया जाणइ, से अज्झत्थं जाणइ।

147. Je ajjhatthaṁ jāṇai, se bahiyā jāṇai. Je bahiyā jāṇai, se ajjatthaṁ jāṇai.

147. One who knows the inner-self knows the external (world) as well:
One who knows the external (world) knows the inner-self as well.

ANNOTATION 147: This aphorism can be interpreted in three different ways:

1) The intrinsic aspect of a substance is subtle, while the external one is gross. It is easy to comprehend the latter, but difficult to comprehend the former. One who can comprehend the former can distinctly comprehend the latter also. One who has comprehended the latter is able to know the former only through the medium of the gross. The soul is an inner-reality. Its conscious form cannot be distinctly comprehended. But its functions, manifested through the body, are gross and external. It follows from this that a body, devoid of consciousness cannot perform functions of consciousness. The functions of consciousness are the functions performed by the conscient reality (soul).

2) A person directly experiences pain and pleasure and as such they are immediate and self-perceptible. On the basis of the self-experience we can understand the pains and pleasures of others. Therefore, the feeling of pains and pleasures of others is an indirect one. The way in which we are affected by any external cause is the same in which others are affected and the way in which the others are affected by external causes is the same as the way in which we ourselves are affected.

3) Knowledge like the sun is self-luminary. Just as the sun is self-luminary and illuminates other objects, knowledge is self-luminary and enlightens other substances. The function of knowledge is to know the knowable. Knowledge is self-luminary and therefore reveals the spiritual substance—it reveals the self. It enlightens others and therefore it reveals the external world i.e. it reveals the whole gamut of knowable objects, distinct from the Self. But the knowledge that reveals the external world and internal world is one and the same. That is why, the author has laid down —

> One who knows the inner-self knows the external (world) as well;
> One who knows the external (world) knows the inner-self as well.

१४८. एयं तुलमन्नेसिं ।

148. *Eyaṁ tulamaṇṇesiṁ.*

148. Try to realise the significance of this 'equality'.

ANNOTATIONS 146-148: Three pre-requisites of the practice of non-violence are as follows:

(1) Perception of terror caused by violence.
(2) Realisation of detrimental consequences of violence.
(3) Equality of all other beings with the Self — that is to say that just as we like pleasure and dislike pain, so do other beings and the *vice versa*.

१४९. इह संतिगया दविया, णावकंखंति वीजिउं ।

149. *Iha saṁtigayā davıyā. ṇāvakaṁkhaṁti vījiuṁ*

149. The *sādhakas* initiated in this (*Nirgrantha* order i. e. the Order of Unfettered ones or the Jaina Order) are serene and free from bodily attachments. That is why they never want to fan[1] themselves.

वाउकाइयहिंसा-पदं

१५०. लज्जमाणा पुढो पास ।

Vāukāiyahiṁsā-padam

150. *Lajjamāṇā puḍho pāsa.*

Violence to the Beings of Air-body

150. See ! Every (ascetic who has ceased from causing violence to these beings) leads a life of self-discipline.

१५१ अणगारा मोत्ति एगे पवयमाणा ।

151. Aṇagārā motti ege pavayamānā.

151. (And discern from them) those pseudo-monks who, despite professing, "We are mendicants," (act like

1. Cf. Dasaveyālıyaṁ, 6/37

householders i. e. cause violence to the beings of air-body).

१५२. जमिणं विरूवरूवेहिं सत्थेहिं वाउकम्म-समारंभेणं वाउ-सत्थं समारंभमाणे अण्णे वणेगरूवे पाणे विहिंसति।

152. Jamiṇaṁ virūvarūvehiṁ satthehiṁ vāukamma-samārambheṇaṁ vāu-satthaṁ samārambhamāṇe aṇṇe vanegarūve pāṇe vihiṁsati.

152. He (pseudo-monk), employing various kinds of weapons, indulges in actions involving air, (thereby) causing violence to the beings of air-body. (He causes violence not only to the beings of air-body, but also) causes violence to different kinds of other beings.

१५३. तत्थ खलु भगवया परिण्णा पवेइया।

153. Tattha khalu bhagavayā pariṇṇa paveiyā.

153. (Hence) Bhagavān Mahāvīra has taught discernment (i. e. comprehension and forswearing) with respect to this issue.

१५४ इमस्स चेव जीवियस्स,
परिवंदण-माणण-पूयणाए,
जाई-मरण-मोयणाए,
दुक्खपडिघायहेउं।

154. Imassa ceva jīviyassa,
Parivaṁdaṇa-māṇana-pūyaṇāe,
Jāi-maraṇa-moyaṇāe,
Dukkhapaḍighāyaheuṁ.

154. (1) For the sake of survival,
(2) for the sake of praise, honour, reverence,
(3) for the sake of birth, death, liberation,
(4) for the sake of prevention of miseries.

१५५. से सयमेव वाउ-सत्थं समारंभति, अण्णेहिं वा वाउ-सत्थं समारंभावेति, अण्णे वा वाउ-सत्थं समारंभंते समणुजाणइ।

155. Se sayameva vāu-satthaṁ samārambhatı, aṇṇehiṁ vā vāu-sātthaṁ samārambhāveti, aṇṇe vā vāu-satthaṁ samārambhamte samaṇujāṇaı.

155. Some monk either indulges himself in action causing violence to the beings of air-body through various kinds of weapons, makes others to cause violence to the beings of air-body or approves of others causing violence to the beings of air-body.

१५६. त से अहियाए, तं से अबोहीए ।

156. Taṁ se ahıyāe, taṁ se abohīe.

156. Such an act of violence proves baneful for him, such an act of violence deprives him of enlightenment.

१५७. से त सबुज्झमाणे, आयाणीयं समुट्ठाए ।

157. Se taṁ saṁbujjhamāṇe, *āyāṇīyaṁ samuṭṭhāe.*

157. He (true ascetic), comprehending it (i.e. consequence of acts of violence), becomes vigilant over the practice of self-discipline.

१५८ सोच्चा भगवओ, अणगाराणं वा अंतिए इहमेगेसिं णायं भवइ—
एस खलु गंथे,
एस खलु मोहे,
एस खलु मारे,
एस खलु णिरए।

158. Soccā bhagavao, anagārānaṁ vā aṁtie ıhamegesıṁ ṇāyaṁ bhavaı —
Esa khalu gaṁthe,
Esa khalu mohe,
Esa khalu māre,
Esa khalu ṇirae.

158. Hearing from Bhagavān Mahāvīra Himself or from the monks, one comes to know —

It (i. e. causing violence to the beings of air-body),
in fact, is the knot of bondage,
it, in fact, is the delusion,
it, in fact, is the death,
it, in fact, is the hell.

१५९. इच्चत्थं गढिए लोए।

159. *Iccattham gaḍhie loe.*

159. (Nevertheless) man, impelled by the aforesaid motives, becomes engrossed in (the acts of inflicting injury to the beings of air-body).

१६०. जमिणं विरूवरूवेहिं सत्थेहिं वाउकम्म-समारंभेणं वाउ-सत्थं समारभमाणे अण्णे वणेगरूवे पाणे विहिंसति।

160. Jamiṇaṁ virūvarūvehiṁ satthehiṁ vāukamma-samārambheṇaṁ vāu-satthaṁ samārambhamāṇe aṇṇe vaṇegarūve pāṇe vihiṁsati.

160. He, employing various kinds of weapons indulges in actions involving air, (thereby) causing violence to the beings of air-body. (He causes violence not only to the beings of air-body, but also) to different kinds of other beings.

वाउकाइयाणं जीवत्त-वेदणाबोध-पदं

१६१. से बेमि—अप्पेगे अंधमब्भे, अप्पेगे अंधमच्छे।

Vāukāiyāṇaṁ jivatta-vedaṇābodha-padaṁ

161. Se bemi—appege aṁdhamabbhe, appege aṁdhamacche.

Air Beings : Their Animation and Experience of Pain

161. I say —
(Just as consciousness of a man born without any sense-organs (i. e. one who is blind, deaf, dumb, crippled etc. from birth) is not manifest, the consciousness of the beings of air-body is also not manifest). (Never-

theless) such a man (the one born organless) (experiences pain) when struck or cut with a weapon, (so do the beings of air-body).

१६२. अप्पेगे पायमब्भे, अप्पेगे पायमच्छे।[1]

162. Appege payamabbhe, appege payamacche[1].

162. (On simultaneously) cutting and severing with weapons, (all the following thirty-two anatomical features of a man, he suffers excruciating pain though he would not be able to express it):
Foot, ankle, leg, knee, thigh, waist, belly, stomach, flank, back, bosom, heart, breast, shoulder, arm, hand, finger, nail, neck, chin, lip, tooth, tongue, palate, throat, temple, ear, nose, eye, brow, forehead, and head.
(So is the case with the beings of air-body).

१६३. अप्पेगे संपमारए, अप्पेगे उद्दवए।

163. Appege sampamarae, appege uddavae.

163. Man (experiences pain) when forced into unconsciousness or when he is deprived of life. (so do the beings of air-body).

हिंसाविवेग-पदं

१६४. से बेमि—संति संपाइमा पाणा, आहच्च संपयंति य।
फरिसं च खलु पुट्ठा, एगे संघायमावज्जंति॥
जे तत्थं संघायमावज्जंति, ते तत्थ परियावज्जंति,
जे तत्थ परियावज्जंति, ते तत्थ उद्दायंति॥

Himsāviwega-padam

164. *Se bemi—Samti sampāimā pānā, āhacca sampayamti ya.*
Pharisam ca khalu putthā, ege samghayamāvajjamti
Je tattham samghāyamāvajjamti, te tattha pariyāvajjamti.

1. For the complete text, see, 1/29.

Je tattna parıyāvajjaṁtı, te tattha uddāyaṁti.

Forswearing of Violence

164. I say –

There are also beings (insects) which fly in the air and drop down from there. All these beings shrivel up on coming in contact with (the current of) the air. Those beings which shrivel up on coming in contact with the (current of air), faint by this (contact), and those which faint (thus) die there and then.

१६५. एत्थ सत्थं समारंभमाणस्स इच्चेते आरंभा अपरिण्णाया भवंति ।

165. Ettha satthaṁ samārambhamāṇassa iccete ārambhā apariṇṇāyā bhavaṁtı.

165. He who uses a weapon on the beings of air-body has neither comprehended nor forsworn actions (causing violence to the beings of air-body and other beings residing in the air.).

१६६. एत्थ सत्थं असमारंभमाणस्स इच्चेते आरंभा परिण्णाया भवंति ।

166. Ettha sattham asamāraṁbhamāṇassa ıccete āraṁbhā pariṇṇāyā bhavaṁti.

166. (On the contrary) he who does not use any weapon on the beings of aır-body, has comprehended and forsworn actıon (causıng violence to the beıngs of aır-body and other beings residing in it.)

१६७. तं परिण्णाय मेहावी णेव सयं वाउ-सत्थं समारभेज्जा, णेवण्णेहिं वाउ-सत्थं समारंभावेज्जा, णेवण्णे वाउ-सत्थं समारंभते समणुजाणेज्जा ।

167. *Taṁ pariṇṇayā mehāvī* ṇeva sayaṁ vāusatthaṁ samārambhejjā, ṇevaṇṇehım vāu-satthaṁ samāraṁbhāvejjā, ṇevaṇṇe vāu-satthaṁ samāraṁbhaṁte samaṇujāṇejjā.

167. Having discerned this, a sage should neither use any weapon causing violence to the beings of air-body, nor

cause others to use it, nor approve of others using it.

१६८ जस्सेते वाउ-सत्थं-समारंभा परिण्णाया भवंति, से हु मुणी
परिण्णाय-कम्मे त्ति बेमि।

168. Jassete vāu-sattham̐-samārambhā pariṇṇāyā bhavaṁti, se hu muṇi pariṇṇāya-kamme ti bemi.

168. He who discerns (i.e. comprehends and forswears) the actions that cause violence to the beings of air-body can be regarded as a (true) ascetic, (for a true ascetic is he) who has discerningly forsworn actions.

मुणि-संबोध-पदं

१६९. एत्थं पि जाणे उवादीयमाणा।

Muṇi-saṁbodha-padaṁ

169. *Etthaṁ pi jāṇe uvādīyamāṇā.*

Admonition to Ascetics

169. In this context you should know: (There are some ascetics) who are fettered (by craving for ease and comfort).

१७०. जे आयारे न रमंति।

170. *Je āyāre na ramaṁti.*

170. Only those (aspirants) who do not rejoice in the practice of the ethical code (get fettered by craving for ease and comfort).

१७१. आरंभमाणा विणयं वयंति।

171. *Āraṁbhamāṇā viṇayaṁ vayaṁti.*

171. Those (who do not rejoice in the practice of the ethical code), while indulging in violence, preach (to others) the ethical code.

१७२. छंदोवणीया अज्झोववण्णा।

172. *Chaṁdovaṇīyā ajjhovavaṇṇā*·

172. Such (ascetics) are self-indulgent and licentious.

१७३. आरंभसत्ता पकरेंति संगं।

173. *Āraṁbhasattā pakareṁti saṁgaṁ.*

173. Those (who are self-indulgent and licentious), having been attached to violence, engender fresh attachments, (and subsequently new bondages).

ANNOTATION 173: There are *Sādhakas* who do not stick to the prescribed code of conduct and are also full of lust, but they advise others to observe the code of conduct.

१७४ से वसुमं सव्व-समन्नागय-पण्णाणेणं अप्पाणेण अकरणिज्जं पावं कम्मं।

174. Se vasumam savva-samannāgaya-paṇṇāṇeṇaṁ appāṇeṇaṁ akaraṇijjaṁ pāvaṁ kammaṁ.

174. One who is rich in the enlightenment (i. e. one who practices non-violence) should not indulge in any sinful action (i. e. causing violence and self-indulgence) through his conscience, (guided) by the intellect, fully illumined with Truth.

ANNOTATION 174· All actions flow from man's conscience which is controlled by his intellect. The intellect, in its turn is triggered off by delusion or non-delusion, which respectively makes it untruthful or truthful—vicious or righteous. One whose intellect is illumined by Truth is straightforward in action, speech and thought, and acts with consistency. Only a conscience guided by the intellect fully illumined with Truth can abstain from violence and sensuality. Any *sādhaka* cannot refrain from violence and sensuality only by external conduct. Only through conscience, guided by the intellect, fully illumined with Truth can one do so.

१७५. तं णो अण्णेसिं।

175. Taṁ ṇo aṇṇesiṁ.

175. (Since the sinful actions are worthy to be shunned,one who observes non-violence) should not seek them.

हिंसाविवेग-पदं

१७६. तं परिण्णाय मेहावी णेव सयं छज्जीव-णिकाय-सत्थं समारंभेज्जा, णेवण्णेहिं छज्जीव-णिकाय-सत्थं समारंभावेज्जा, णेवण्णे छज्जीव-णिकाय-सत्थं समारंभंते समणुजाणेज्जा ।

Himsāvivega-padaṁ

176. Tam pariṇṇāya mehāvī ṇeva sayaṁ chajjīva-ṇikāya-satthaṁ samārambhejjā, nevaṇṇehiṁ chajjīva-ṇikāya-satthaṁ samārambhāvejjā, ṇevaṇṇe chajjīva-ṇikāya-satthaṁ samārambhaṁte samaṇujāṇejjā.

Forswearing of Violence

176. Having discerned this, a sage should neither indulge himself in the use of weapons causing violence to the six systems of living beings, nor cause others to do so, nor approve of others doing so.

१७७. जस्सेते छज्जीव-णिकाय-सत्थ-समारंभा परिण्णाया भवंति, से हु मुणी परिण्णाय-कम्मे ।

—त्ति बेमि ।

177. Jassete chajjīva-ṇikāya-sattha-samārambhā pariṇṇāyā bhavaṁti, se hu muṇī pariṇṇāya-kamme.

— Tti bemi.

177. Only he who discerns (comprehends and forswears) indulging in actions causing violence to the six systems of living beings can be regarded as an ascetic (in the true sense of the word, for an ascetic is he) who has discerningly forsworn actions.

— I say so.

CHAPTER II

SUBJUGATION OF THE WORLD

(OF PASSIONS)

बीअं अज्झयणं

लोगविजओ

BĪAṀ AJJHAYAṆAṀ

LOGAVIJAO

SECTION I

पढमो उद्देसो — *Paḍhamo Uddeso*

आसत्ति-पदं

१. जे गुणे से मूलट्ठाणे, जे मूलट्ठाणे से गुणे।

Āsatti-padaṁ

1. Je guṇe se mūlaṭṭhāṇe, je mūlaṭṭhāṇe se guṇe.

Attachment

1. Carnality[1] is (nothing but) mundane existence[2]; (and) mundane existence is (nothing but) carnality.

ANNOTATION 1: Sensual qualities may be either pleasing or displeasing. By having attachment to the former and aversion to the latter, passions are intensified, which in their turn extend the cycle of transmigration. Thus the root cause of mundane existence is sensual qualities. Hence, the author identifies carnality with the cycles of birth and death.

---

1. The word *guṇa* literally means quality. Here the qualities indicated are the five sense-data viz. sound, colour, taste, smell and tangibility. Ultimately, therefore, *guṇa* denotes carnal pleasures.

2. The term *mūlaṭṭhāṇa* stands for *saṁsāra* i. e. the cycles of birth and death; in other words, the mundane existence of the soul.

२ इति से गुणट्ठी महता परियावेणं वसे पमत्ते—माया मे, पिया मे, भाया मे, भइणी मे, भज्जा मे, पुत्ता मे, धूया मे, सुण्हा मे, सहि-सयण-संगंथ-संथुया मे, विवित्तोवगरण-परियट्टण-भोयण-अच्छायण मे, इच्चत्थं गढिए लोए—वसे पमत्ते।

2. Iti se guṇaṭṭhī mahatā pariyāvenaṁ vase pamatte —māyā me, piyā me, bhāyā me, bhaiṇī me, bhajjā me, puttā me, dhūyā me, suṇhā me, sahi-sayana-sagaṁtha-saṁthuyā me, vivittovagaraṇa-pariyaṭ-ṭaṇa-bhoyaṇa-acchāyaṇaṁ me, *iccatthaṁ gaḍhie loe*—vase pamatte.

2. Hence, stupefied by the acute torments (caused by tempting passions,) a sensual person dwells (in mundane existence, uttering) 'my mother', 'my father', 'my brother', 'my sister', 'my wife', 'my son', 'my daughter, 'my daughter-in-law', 'my friend', 'my kith and kin', 'vast number of my utensils and means of transactions, food, and clothes'. Infatuated by deep attachments to these, he dwells with them.

ANNOTATION 2: Two things get the upper hand in a self-indulgent man: attachment and infatuation. Overwhelmed by hese,he becomes money-minded.

३ अहो य राओ य परितप्पमाणे, कालाकालसमुट्ठाई, संजोगट्ठी अट्ठालोभी, आलुंपे सहसक्कारे, विणिविट्ठचित्ते एत्थ सत्थे पुणो-पुणो।

3. *Aho ya rāo ya paritappamāṇe, kālākālasamuṭṭhāī, saṁjogaṭṭhī aṭṭhālobhī, āluṁpe sahasakkāre,* viṇiviṭṭhacitte *ettha satthe puṇo-puṇo.*

3. He lives constantly tormented by avidity; he endevours (to amass wealth) in season and out of season; being desirous of sensual pleasures, he is avid for money, (so much so that) he becomes out and out a rogue committing theft or robbery. His mind is always engrossed in (amassing wealth). (Such) a man re-

peatedly becomes a killer (lit. weapon) of living-beings).

असरणाणुपेहापुव्वं अप्पमाद-पदं

४. अप्पं च खलु आउं इहमेगेसिं माणवाणं, तं जहा—
सोय-परिण्णाणेहिं परिहायमाणेहिं,
चक्खु-परिण्णाणेहिं परिहायमाणेहिं,
घाण-परिण्णाणेहिं परिहायमाणेहिं,
रस-परिण्णाणेहिं परिहायमाणेहिं,
फास-परिण्णाणेहिं परिहायमाणेहिं।

Asaraṇāṇupehāpuvvaṁ appamāda-padaṁ

4. Appaṁ ca khalu āuṁ ihamegesiṁ māṇavāṇaṁ, tam jaha —
soya-pariṇṇāṇehiṁ parihāyamāṇehiṁ,
cakkhu-pariṇṇāṇehiṁ parihāyamāṇehiṁ,
ghāṇa-pariṇṇāṇehiṁ parihāyamāṇehiṁ,
rasa-pariṇṇāṇehiṁ parihāyamāṇehiṁ,
phāsa-pariṇṇāṇehiṁ parihāyamāṇehiṁ.

Wakefulness by Contemplation of Being Unprotected

4. In this (world), some people have a short life-span. Premature degeneration of the auditory faculty, premature degeneration of the optical faculty, premature degeneration of the olfactory faculty, premature degeneration of the palatal faculty, premature degeneration of the tactual faculty, (causes them to die young).

५. अभिक्कंतं च खलु वयं संपेहाए।

5. Abhikkaṁtaṁ ca khalu vayam sampehāe.

5. Noticing that life is creeping (towards old age), (one gets worried).

ANNOTATION 5: The normal span of human life is about a hundred years. It can be divided into ten stages, each lasting for ten years. Till the end of the fourth stage (i. e. age of 40), his vigour and luster continue to increase, and are in full bloom. After that, deterioration sets in.

At fifty, the signs of decrepitude begin to appear. The eyesight begins to be affected. The power of the other sense-organs also begins to degenerate.

Senility then sets in, and vigour and lusture are replaced by infirmities. The vital organs then become progressively incapable of carrying out their functions; replacement of worn tissues is entirely stopped, and in the end, Death takes him away.

६. तओ से एगया मूढभावं जणयंति।

6. Tao se egaya mūḍhabhāvaṁ jaṇayaṁti.

6. Then some day (towards the fag-end of life),(his sense-organs) are overhelmed by senility (i. e. the faculties of audition, vision, etc. cease to function).

ANNOTATION 6: The word '*mūḍha-bhāvaṁ*' (lit. senility) has two meanings:

(1) Deterioration of the sense-organs e. g. incapacity to hear or to get hard of hearing.

(2) Infatuation—As the sense-organs deteriorate, sensuality increases.

Thus, an old man becomes senile as well as more lustful than before.

७. जेहिं वा सद्धिं संवसति ते वा णं एगया णियगा तं पुव्विं परिवयंति, सो वा ते णियगे पच्छा परिवएज्जा।

7. Jehiṁ vā saddhiṁ saṁvasati te vā naṁ egayā ṇiyagā taṁ puvviṁ parivayaṁti, so vā te ṇiyage pacchā parivaejjā.

7. Some day (on the attainment of old age), he begins to be reprimanded by the members of his own family; and later on he also starts reprimanding them.

८ नालं ते तव ताणाए वा, सरणाए वा।
तुम पि तेसिं नालं ताणाए वा, सरणाए वा।

8. *Nālam te tava tāṇāe* vā, saraṇāe vā.
Tumaṁ pi tesiṁ nālaṁ tāṇāe vā, saraṇāe vā.

8. (O old man!) They (the members of your family) are not capable to protect you or to give refuge to you; nor are you in a position to protect them or give them refuge.

९ से ण हस्साए, ण किड्डाए, ण रतीए, ण विभूसाए।

9. Se ṇa hassāe, ṇa kiḍḍāe, ṇa ratīe, ṇa vibhūsāe.

9. He (an old man) is not fit enough for either light-hearted raillery, or frolick, or sexual intercourse, or adornment of himself.

१० इच्चेवं समुट्ठिए अहोविहाराए।

10. Iccevaṁ samuṭṭhie ahovihārāe.

10. Hence, (apprehending the repercussions flowing from old age,) *one should rise to exert oneself in the practice of self-discipline* (or asceticism).

ANNOTATION 10: Generally people lead their life by indulging in violence and amassing wealth. They have a strong conviction that worldly life is not possible without doing so. Such conviction is responsible for leading a life lacking in self-discipline.

Against such a conviction, the spiritualist ideology puts before men the ideals of non-violence and non-acquisitiveness, and establishes that life is possible even without perpetrating violence and acquiring wealth. Self-discipline in the form of ascetic life is the outcome of this doctrine. Asceticism (i. e. leading a life of self-discipline) is a subject of great surprise for those who lead a life lacking in self-discipline. Hence in the term of spiritualist ideology, "*ahovihāra*" is used for "asceticism".

११ अतर च खलु इम सपेहाए—धीरे मुहुत्तमवि णो पमायए।

11. Aṁtaraṁ ca khalu imaṁ saṁpehāe—dhīre muhuttamavi ṇo pamāyae.

11. Having deliberated over the opportunity (in hand), the wise should not relax (in the practice of ascetisim) even for a while.

१२. वयो अच्चेइ जोव्वणं व।

12. *Vayo accei jovvaṇaṁ va.*

12. Years are passing by,
and youth is fading away.

१३. जीविए इह जे पमत्ता।

13. *Jīvie iha je pamattā.*

13. But, one who is not alive to the mission of life (cannot realize this).

१४ से हता छेत्ता भेत्ता लुपित्ता विलुंपित्ता उद्दवित्ता उत्तासइत्ता।

14. Se haṁtā chettā bhettā luṁpittā viluṁpittā uddavittā uttāsaittā.

14. (That is why) he indulges in (the acts of violence such as) striking, mutilating, cutting, stealing, pillaging, killing and torturing.

१५ अकडं करिस्सामित्ति मण्णमाणे ।

15. Akaḍaṁ karıssāmıtti maṇṇamāṇe.

15. Believing that he can do what others have never been able to do,(he perpetrates acts of violence).

१६ जेहिं वा सद्धिं संवसति ते वा णं एगया णियगा तं पुव्विं पोसेंति, सो वा ते नियगे पच्छा पोसेज्जा ।

16. Jehıṁ vā saddhıṁ saṁvasati te vā ṇaṁ egayā ṇıyagā taṁ puvvıṁ poseṁtı, so vā te niyage pacchā posejjā.

16. Sometimes (in childhood or adversity) he was looked after by the members of his own family; later on he takes upon himself to look after them.

१७ नालं ते तव ताणाए वा, सरणाए वा ।
तुमपि तेसिं नालं ताणाए वा, सरणाए वा ।

17. *Nālaṁ te tava tāṇāe* vā, saraṇāe vā.
tumaṁpı tesiṁ nālaṁ tāṇāe vā, saraṇāe vā.

17. (Even so,) O man! neither are they competent to give you protection or refuge, nor are you so competent.

१८. उवाइय-सेसेण वा. सन्निहि-सन्निचओ कज्जइ, इहमेगेसिं असंजयाणं भोयणाए ।

18. Uvāiya-seseṇa vā sannıhi-sannicao kajjai, ıhame-gesıṁ asaṁjayāṇaṁ bhoyaṇāe.

18. After providıng for himself, he utilizes his savings to stock (daıry products) and hoard (food supplies) for entertaining some householders (like his friends and relatives).

१९ तओ से एगया रोग-समुप्पाया समुप्पज्जंति ।

19. Tao se egayā roga-samuppāyā samuppajjaṁti.

19. Even after (accumulatıon of wealth), sometime (during the period of enjoyment) he falls a victim to various

diseases. (So even during the period of his affluence, he cannot enjoy the pleasures of affluence).

२०. जेहिं वा सद्धिं संवसति ते वा णं एगया णियगा तं पुव्विं परिहरंति,
सो वा ते णियगे पच्छा परिहरेज्जा ।

20. Jehiṁ vā saddhiṁ saṁvasati te vā ṇaṁ egayā nıyagā taṁ puvvıṁ parihar̂aṁti, so vā te ṇıyage pacchā parıharejjā.

20. Those relatives with whom he resides, take the initiative to ostracise him (if he is affected by a disease like leprosy); later on he deserts them (on the slightest pretext).

२१ नालं ते तव ताणाए वा, सरणाए वा ।
तुमपि तेसिं नालं ताणाए वा, सरणाए वा ।

21. *Nālaṁ te tava tāṇāe* vā, saraṇāe vā,
tumaṁpi tesıṁ nālaṁ tāṇāe vā, saraṇāe vā.

21. (Even ıf they do not do so out of love for you,) O man! neıther are they competent to give you protection or refuge, nor are you so competent.

२२. जाणित्तु दुक्ख पत्तेय साय ।

22. Jāṇıttu dukkhaṁ patteyaṁ sāyaṁ.

22. Realising that pleasure and pain are personal affaırs,

२३ अणभिक्कतं च खलु वयं सपेहाए ।

23. Aṇabhikkaṁtaṁ ca khalu vayaṁ saṁpehāe.

23. (and) seeing that youth and strength have not yet declined (i. e. you are still young and strong), —

२४. खणं जाणाहि पंडिए !

24. Khanam jāṇāhi paṁḍıe!

24. O wise man! know Time.

२५. जाव सोय-पण्णाणा अपरिहीणा,
जाव णेत्त-पण्णाणा अपरिहीणा,
जाव घाण-पण्णाणा अपरिहीणा,
जाव जीह-पण्णाणा अपरिहीणा,
जाव फास-पण्णाणा अपरिहीणा।

25. Jāva soya-paṇṇāṇā aparihīṇā -
Jāva ṇetta-paṇṇāṇā aparihīṇā,
Jāva ghāṇa-paṇṇāṇā aparihīṇā,
Jāva jīha-paṇṇāṇā aparihīṇā,
Jāva phāsa-paṇṇāṇā aparihīṇā.

25. So long as the aural sense is perfect,
so long as the visual sense is perfect,
so long as the olfactory sense is perfect,
so long as the palatal sense is perfect,
so long as the tactile sense is perfect; —

२६. इच्चेतेहिं विरूवरूवेहिं पण्णाणेहिं अपरिहीणेहिं आयट्ठ सम्मं समणुवासिज्जासि।

—त्ति बेमि।

26. Iccetehiṁ virūvarūvehiṁ paṇṇāṇehiṁ aparihīṇehiṁ āyaṭṭhaṁ sammaṁ samaṇuvāsijjāsi.

— Tti bemi.

26. while the above senses of man are in perfect condition, one should rightly pursue the way (of self-discipline) for one's own good.

— I say so.

SECTION II

बीओ उद्देसो — *Bīo Uddeso*

अरति-निव्वत्तण-पदं

२७. अरइं आउट्टे से मेहावी ।

Arati-nivvattaṇa-padaṁ

27. Araiṁ āuṭṭe se mehāvī.

Dispelling Ennui

27. The sage is one who dispels the feeling of being sick of ascetic life.

ANNOTATION 27: Feeling of happiness in practising self-discipline and detachment from sensual pleasures result in development of the Self and bliss. The feeling of being sick in asceticism and hankering after sensuality result in degradation of the Self as well as loss of bliss. Hence, a *sādhaka* is advised to avert his mind from such feeling of sickness.

२८. खणंसि मुक्के ।

28. Khaṇaṁsi mukke.

28. Such a *sādhaka* becomes instantly free (from the shackles of lust).

२९. अणाणाए पुट्ठा वि एगे णियट्टंति ।

29. Aṇāṇāe puṭṭhā vi ege ṇiyaṭṭaṁti.

29. (In contrast to this), some *sādhakas* who are led astray (i. e. those following the path outside the Instruction), being driven by (desire), go back to the household life.

३०. मंदा मोहेण पाउडा ।

30. *Mamdā mohena pāuḍā.*

30. The foolish are thickly enveloped by delusion.

३१. "अपरिग्गहा भविस्सामो" समुट्ठाए, लद्धे कामेहिगाहंति ।

31. *"Apariggahā bhavissāmo" samuṭṭhāe, laddhe kāmehigāhamti.*

31. Though they get initiated into asceticism (resolving that) they would lead a life of absolute non-possession, they indulge in sensuality at the first opportunity.

३२. अणाणाए मुणिणो पडिलेहंति ।

32. Aṇāṇāe muṇiṇo paḍilehamti.

32. The *sādhakas* led astray seek (sensual pleasures).

३३. एत्थ मोहे पुणो-पुणो सण्णा ।

33. *Ettha mohe puṇo-puṇo* saṇṇā.

33. Once they get enamoured of sensuality, they get bogged down in it again and again. (The more they do so, the more they get attached to it and so on. And this vicious circle keeps going on.)

३४. णो हव्वाए णो पाराए ।

34. *No havvāe no pārāe.*

34. They can neither reach this shore nor the other one.

ANNOTATIONS 31-34: The plight of an indulgent *sādhaka* is comparable to that of a thirsty elephant who once entered

a lake to quench his thirst. It got bogged down in the marshy lake. The more it tried to extricate itself from the quagmire, the more he got bogged down in it, and ultimately met with its doom. Similarly a self-indulgent *sādhaka*, who enters the marshy lake of sensuality to quench his thirst of lust, would also get embogged in the quagmire of attachment and get more and more engulfed in it, ultimately to meet with his moral death. But he may not be bold enough to give up monastic robes owing either to shame or pride or compulsion. Such a person may not be a householder by dress but would certainly not be a *muni* or an ascetic by his conduct.

३५ विमुक्का हु ते जणा, जे जणा पारगामिणो ।

35. *Vimukkā hu te jaṇā, je jaṇā pāragāmiṇo.*

35. (But) those who transcend (dissipation) get emancipated.

अणगार-पदं

३६. लोभं अलोभेण दुगंछमाणे, लद्धे कामे नाभिगाहइ ।

Aṇagāra-padaṁ

36. *Lobhaṁ alobheṇa dugaṁchamāṇe, laddhe kāme nābhigāhai.*

The (True) Monk

36. One who defeats lust with lustlessness no more indulges in the pleasures that offer themselves.

३७. विणइत्तु लोभं निक्खम्म, एस अकम्मे जाणति-पासति ।

37. *Viṇaittu lobhaṁ nikkhamma*, esa akamme jāṇati-pāsati.

37. A *sādhaka*, who renounces the world by subjugating his desires, frees himself from action (i.e. gets himself absorbed in actionless meditation or becomes

free from the veils of the *karma*) and begins to perceive and cognize things (in their true perspective).

ANNOTATIONS 36-37. To defeat lust with lustlessness is the principle based on creating opposite force. Just as anger is destroyed by tranquility, conceit by humility, and deceit by guilelessness, so also lust is overcome by lustlessness. Just as fasting acts as a remedy for the person afflicted by fever, so also forswearing of lust acts as a remedy for one who is afflicted with the disease of "discontentment" –

Yathāhāraparityāgaḥ, jvaratasyausadhaṁ tathā /
Lobhasyaivaṁ parityāgaḥ, asaṁtosasya bhaiṣajaṁ//

Sometimes it happens that some persons get initiated into asceticism without giving up 'lust'. But if they try to conquer lust with lustlessness, they are true *sādhakas*. Those who are initiated into asceticism without lust, become cogniser and perceiver like Bharat, the sovereign king, through meditation by removing the veils of *karma*, obstructing knowledge and perception.

३८ पडिलेहाए णावकंखति ।

38. Padilehāe ṇāvakaṁkhati.

38. He who discerns (what is beneficial to him and what is detrimental) does not long for (sensuality).

३९ एस अणगारेत्ति पवुच्चति ।

39. Esa *aṇagāretti pavuccati.*

39. He (who is not desirous of any worldly pleasures) is called an *aṇagara* (i.e. a monk who has renounced household life).

वंड-समादाण-पदं

४०. अहो य राओ य परितप्पमाणे, कालाकालसमुट्ठाई,
संजोगट्ठी अट्ठालोभी, आलुंपे सहसक्कारे,
विणिविट्ठचित्ते, एत्थ सत्थे पुणो-पुणो ।

Daṁḍa-samādāṇa-padaṁ

40. *Aho ya rāo ya paritappamāṇe kālākālasamuṭṭhāī, saṁjogaṭṭhī aṭṭhālobhī, ālumpe sahasakkāre,* Viṇiviṭṭhacitte, *ettha satthe puṇo puṇo.*

Use of Violence

40. (A stupefied person) lives constantly tormented (by avidity); he endevours (to amass wealth) in season and out of season; being desirous of sensual pleasures, he is avid for money, (so much so that) he becomes out and out a rogue committing theft or robbery. His mind is always engrossed in (amassing wealth). (Such) a man repeatedly becomes a killer (lit. weapon) (of living beings).

४१ से आय-बले, से णाइ-बले, से मित्त-बले, से पेच्च-बले, से देव-बले, से राय-बले, से चोर-बले, से अतिहि-बले, से किवण-बले, से समण-बले ।

41. Se āya-bale, se ṇāi-bale, se mitta-bale, se pecca bale, se deva-bale, se rāya-bale, se cora-bale, se atihi-bale, se kivaṇa-bale, se samaṇa-bale.

1. He (amasses) physical power, power of kith and kin, power of allies, supra-mundane-power, deity-power, royal-power, thief-power, guest-power, pauper-power, *śramaṇa*-power (ascetic power).

ANNOTATION 41: There are certain sources of power. By acquiring them a man wishes to achieve such things as enjoyment, happiness, victory, wealth, fame and religion.

(1) *Physical strength:* For gaining bodily strength, one drinks wine and eats meat.

(2) *Power of kith and kin:* In order to remain undefeated, one seeks power of one's kith and kin.

(3) *Ally power:* For acquiring wealth and mental peace, one seeks power of his friends.

(4) & (5) *Supra-mundane power, Deity-Power*· In order to secure happiness in the next life and to use deity-power, one propitiates deities by performing sacrifice, etc.

(6) *Royal power:* In order to earn his livlihood, one serves the king.

(7) *Thief-power*· In order to get a share in theft, one befriends thieves.

(8), (9) & (10): *Guest-Power, Pauper-Power, Śramaṇa-Power*: Aspiring for wealth, fame and merit, one entertains guests, gives alms to the crippled paupers and ascetics.

४२ इच्चेतेहिं विरूवरूवेहिं कज्जेहिं दंड-समायाणं।

42. Iccetehiṁ virūvarūvehiṁ kajjehiṁ daṁḍa-samāyāṇaṁ.

42. (To accomplish) these various tasks, he uses violence.

४३ सपेहाए भया कज्जति।

43. Sapehāe bhayā kajjati.

43. Some person (uses violence) of his own accord and some other person (does so) out of fear.

४४ पाव-मोक्खोत्ति मण्णमाणे।

44. Pāva-mokkhotti maṇṇamāṇe.

44. Considering (that performance of sacrifices results in) atonement of his sins, some person takes recourse to violence.

४५ अदुवा आससाए।

45. Aduvā āsaṁsāe.

45. Or some other (commits violence) in the hope (of obtaining the unobtained).

हिंसाविवेग-पदं

४६. तं परिण्णाय मेहावी णेव सयं एएहिं कज्जेहिं दंडं समारंभेज्जा, णेवण्णं एएहिं कज्जेहिं दंडं समारभावेज्जा, णेवण्णं एएहिं कज्जेहिं दंडं समारभंतं समणुजाणेज्जा।

Hiṁsāvivega-padaṁ

46. *Taṁ pariṇṇāya mehāvī* ṇeva sayaṁ eehiṁ kajjehiṁ daṁḍaṁ samārambhejjā, ṇevaṇṇaṁ eehiṁ kajjehiṁ daṁḍaṁ samārambhāvejjā, ṇevaṇṇaṁ eehiṁ kajjehiṁ daṁḍaṁ samārambhaṁtaṁ samaṇujāṇejjā.

Forswearing of Violence

46. Having comprehended this, a wise man ought not to indulge himself in violence for the aforesaid motives, nor should he cause others to do so, nor should he approve of such indulgence.

अणासत्ति-पदं

४७ एस मग्गे आरिएहिं पवेइए।

Aṇāsatti-padaṁ

47. Esa magge *āriehiṁ paveie.*

Unattachment

47. The *Tīrthaṅkaras* have expounded this path (leading to the conquest of one's inner-world), —

४८ जहेत्थ कुसले णोवलिंपिज्जासि।

—त्ति बेमि।

48. Jahettha kusale novalimpijjāsi.

— Tti bemi

48. so that no person adept (in the path of asceticism), gets attachment to these (carnal pleasures).

— I say so.

SECTION III

तइओ उद्देसो

Taio Uddeso

समत्त-पदं

४९. से असइं उच्चागोए, असइं णीयागोए।
णो हीणे, णो अइरित्ते, णो पीहए।

Samatta padaṁ

49. Se asaiṁ uccāgoe, asaiṁ ṇiyāgoe.
No hīṇe, no airitte, ṇo pīhae.

Fquality

49. This soul has many a time taken birth in higher clans (or castes) as well as in lower ones. Therefore, no being is low or high. (Hence, one should not crave for a higher clan).

५०. इति सखाय के गोयावादी ? के माणावादी ? कंसि वा एगे गिज्झे ?

50. Iti saṁkhāya ke goyāvādī? ke mānāvādī?
kamsi vā ege gijjhe?

50. In the wake of the knowledge (that this soul has many a time taken birth in higher clans as well as in lower ones), who will believe in the dogma of casteism, or egotism? Or who will hanker after a particular rank?

५१. तम्हा पडिए णो हरिसे, णो कुज्झे।

51. Tamhā paṁdie ṇo harise, ṇo kujjhe.

51. Therefore, a wise man should not feel exalted (on taking birth in a higher clan) nor should he feel piqued (on taking birth in a lower clan).

५२ भूएहिं जाण पडिलेह सातं।

52. *Bhūehim jāna paḍileha sātaṁ.*

52. Know (the bondage and consequences of *karma* experienced) by beings and see their happiness (and sufferings)[1].

५३ समिते एयाणुपस्सी।

53. *Samite eyāṇupassī.*

53. One with the right perception realises these (consequences of good and evil *karmas*).

५४ त जहा—अधत्तं बहिरत्तं मूयत्त काणत्तं कुटत्तं खुज्जत्तं वडभत्तं सामत्त सवलत्त।

54. Tam jahā-aṁdhattaṁ bahirattaṁ mūyattaṁ kāṇattaṁ kuṁṭattam khujjattaṁ vaḍabhattam sāmattaṁ sabalattaṁ.

54. Such as blindness, deafness, dumbness, one-eyedness, lameness, hunch-backedness, dwarfishness, leprosy and variegatedness.

५५ सहपमाएण अणेगरूवाओ जोणीओ संधाति, विरूवरूवे फासे पडिसवेदेइ।

55. Sahapamāeṇam anegarūvāo joṇīo saṁdhāti, virūvarūve phāse paḍisaṁvedei.

55. Owing to his own infatuation, one gets born in different genera and suffers from onslaughts of various kinds.

1. Cf. 3/27.

५६. से अबुज्झमाणे हतोवहते जाइ-मरणं अणुपरियट्टमाणे।

56. Se abujjhamāne hatovahate jāi-maranam anupariyattamāne.

56. He (i. e. the infatuated person), not knowing the consequence of good and evil *karmas*, is afflicted (with disease) and feels hurt (by affronts). (Nevertheless) he (due to his egotism piles up *karmas*) and undergoes births and deaths again and again.

परिग्गह-तद्दोस-पदं

५७ जीविय पुढो पियं इहमेगेसिं माणवाणं, खेत्त-वत्थु ममायमाणाणं।

Pariggaha-taddosa-padaṁ

57. Jīviyaṁ pudho piyaṁ ihamegesiṁ mānavānaṁ khetta-vatthu mamāyamānānaṁ.

Acquisitiveness and its Evils

57. Attached to (their) land and home, some (unenlightened) persons love (to lead) a highly (prosperous) life.

५८ आरत्तं विरत्तं मणिकुंडलं सह हिरण्णेण, इत्थियाओ परिगिज्झ तत्थेव रत्ता।

58. Ārataṁ virattam manikumḍalaṁ saha hirannena, itthiyāo parigijjha tattheva rattā.

58. They accumulate colourful precious stones, earrings, gold and (beautiful) women and get infatuated by them.

५९ ण एत्थ तवो वा, दमो वा, णियमो वा दिस्सति।

59. Na ettha tavo vā, damo vā, niyamo vā dissati.

59. Austerity, or the curbing of passions, or self-control is not seen in an acquisitive person.

६०. सपुण्ण वाले जीविउकामे लालप्पमाणे मूढे विप्परियासुवेइ।

60. Sampuṇṇam bāle jīviukāme lālappamāṇe mūḍhe vippariyāsuvei.

60. The ignorant one craves for a life of (luxury) and repeatedly hankers[1] after pleasures). (Haunted by his own desires) he gets benumbed and is rewarded by the converse i. e. though he desires pleasures, he is rewarded with sufferings only[2].

६१. इणमेव णावकंखंति, जे जणा धुवचारिणो।
जाती-मरणं परिण्णाय, चरे संकमणे दढे॥

61. *Iṇameva ṇāvakaṁkhaṁti, je jaṇā dhuvacāriṇo.*
Jāī-maraṇaṁ pariṇṇāya, care saṁkamaṇe daḍhe

61. Those who are progressing towards salvation do not long for leading such (a self-contradictory life). Comprehending births and deaths (of those who lead such a self-contradictory life), they should unwaveringly tread' on the Bridge of Salvation.

६२. णत्थि कालस्स णागमो।

62. Ṇatthi kālassa ṇāgamo.

62. For death no moment is inopportune — (it can occur at any moment).

६३. सव्वे पाणा पियाउया सुहसाया दुक्खपडिकूला अप्पियवहा
पियजीविणो जीविउकामा।

63. *Savve pāṇā piyāuyā* suhasāyā dukkhapaḍikūlā appiyavahā piyajīviṇo jīviukāmā.

63. All beings love life. They wish to relish pleasures. They loathe pain. They abhor being killed — they are attached to this mortal coil. They want to hang on to life.

1. See 2/51 foot note.
2. Cf. 2/150.

ANNOTATION 63: The truth that "Happiness is loved and sufferings loathed" has been discussed here in the context of acquisitiveness. One who amasses wealth endeavours to get rid of his miseries and acquire happiness. While doing so, he does not care if he ruins the happiness of others. He forgets the fact that just as he likes happiness and loathes sufferings, others also do so. In the field of commerce and trade, dishonesty and exploitation practised in society are nothing but the results of losing sight of the above fact. Bhagavān Mahāvira has repeatedly stressed this point and admonished that conduct should be based on the precept of self-equality.

६४. सव्वेसिं जीवियं पियं।

64. *Savvesiṁ jīviyaṁ piyaṁ.*

64. Life is dear to all beings.

६५ तं परिगिज्झ दुपयं चउप्पयं अभिजुंजियाणं संसिंचियाणं तिविहेणं जा वि से तत्थ मत्ता भवइ—अप्पा वा बहुगा वा।

65. Tam parigijjha dupayaṁ cauppayaṁ abhijuṁjiyāṇaṁ saṁsiṁciyāṇaṁ tivihenaṁ jā vi se tattha mattā bhavai—appā vā bahugā vā.

65. In order that he may live, man owns and employs bipeds (servants) and quadrupeds (animals). Through these he multiplies (his) wealth. Through threefold efforts (i.e. his own, that of others, and of both), a little or great amount of wealth comes in his possession.

६६ से तत्थ गढिए चिट्ठइ, भोयणाए।

66. Se tattha gaḍhie ciṭṭhai, bhoyaṇāe.

66. He remains attached to that wealth and (protects it) for the enjoyment of sensual pleasures.

६७ तओ से एगया विपरिसिट्ठं संभूयं महोवगरणं भवइ।

67. Tao se egayā vipariseṭṭhaṁ saṁbhūyaṁ mahova-garaṇaṁ bhavai.

67. Abundant wealth, left over after his enjoyment provides him with ample luxuries.

६८ तं पि से एगया दायाया विभयंति, अदत्तहारो वा से अवहरति, रायाणो वा से विलुंपंति, णस्सति वा से, विणस्सति वा से, अगारदाहेण वा से डज्झइ।

68. Tam pi se egayā dāyāyā vibhayamti, adattahāro vā se avaharati, rāyāṇo vā se vilumpamti, ṇassati vā se, viṇṇassati vā se, agāradāheṇa vā se ḍajjhai.

68. There comes a time when heirs share that (huge amount of wealth and property which he had earned and saved for himself); or the thieves deprive him of it; or the king takes it away from him; or it gets destroyed or razed; or it is reduced to ashes (in case of his house catching fire).

६९ इति से परस्स अट्ठाए कूराइं कम्माइं बाले पकुव्वमाणे तेण दुक्खेण मूढे विप्परियासुवेइ।

69. Iti se parassa aṭṭhāe kūrāiṁ kammāiṁ bāle pakuvvamāṇe tena dukkheṇa mūḍhe vippariyāsuvei.

69. Thus an ignorant man indulging in atrocities for the sake of others (i.e. his heirs, etc.) (earns grief). Benumbed by griefs he becomes a victim of paradoxes i.e. he desires pleasures, but is rewarded with sufferings.

ANNOTATION 69. Just as the fruit of the mango is called mango, the seed of the mango is also called mango. Similarly, just as adverse feelings are called sufferings, the *karmas* which are the cause of such adverse circumstances are also called sufferings. Those philosophers who see no chain relationship between cause and effect can never eradicate the root cause of unhappiness. Consequently it perpetually recurs resulting in stupification.

७०. मुणिणा हु एयं पवेइयं।

70. Muṇiṇā hu eyam paveiyaṁ.

70. The *Muṇī* (Bhagavān Mahāvīra) has said so.

ANNOTATION 70. One who perpetrates atrocities is stupefied and one who is stupefied becomes a victim of paradoxes — this is the chain of cause and effect.

७१. अणोहंतरा एते, नो य ओहं तरित्तए ।
अतीरंगमा एते, नो य तीरं गमित्तए ।
अपारंगमा एते, नो य पारं गमित्तए ॥

71. *Aṇohaṁtarā ete, no ya ohaṁ tarittae.*
Atīraṁgamā ete, no ya tīraṁ gamittae.
Apāraṁgamā ete, no ya pāraṁ gamittae.

71. Such people (victims of paradox) do not swim across rapids of recurrent transmigration, nor are they capable of swimming across rapids of recurrent transmigration.

They do not reach banks, nor are they capable of reaching the banks.

They do not cross the rapids, nor are they capable of crossing the rapids.

७२. आयाणिज्जं च आयाय, तम्मि ठाणे ण चिट्ठइ ।
वितहं पप्प खेयण्णे, तम्मि ठाणम्मि चिट्ठइ ॥

72. *Āyāṇijjaṁ ca āyāya, tammi ṭhāṇe ṇa ciṭṭhai.*
Vitahaṁ pappa kheyaṇṇe, tammi ṭhāṇammi ciṭṭhai.

72. One who has no knowledge of the Soul, though initiated in the path of Truth, does not adhere to it. (On the contrary), initiated in the path of un-truth, he sticks to it.

७३ उद्देसो पासगस्स णत्थि ।

73. Uddeso pāsagassa natthi.

73. A seer needs no guidance.

७४ बाले पुण णिहे कामसमणुण्णे असमियदुक्खे दुक्खी दुक्खाणमेव आवट्टं अणुपरियट्टइ।

—त्ति बेमि।

74. Bāle puṇa ṇihe kāmasamaṇuṇṇe asamiyadukkhe dukkhī dukkhāṇameva āvaṭṭaṁ aṇupariyaṭṭaı.

— Tti bemi

74. The benighted one is incompetent to assuage sufferings, because he is attached to desires and is lecherous. Oppressed (by physical and mental pain), he keeps rotating in the whirl-pool of agony.

— I say so.

SECTION IV

चउत्थो उद्देसो

Cauttho Uddeso

भोग-भोगि-दोस-पदं

७५. तओ से एगया रोग-समुप्पाया समुप्पज्जंति।

Bhoga-bhogi-dosa-padaṁ

75. Tao se egayā roga-samuppāyā samuppajjaṁti.

Evils of Sensuality and Self-indulgent Persons

75. Even after (the accumulation of wealth,) sometime (during the period of enjoyment) man falls a victim to various diseases. (So even during the period of his affluence, he cannot enjoy the pleasures of splendour).

७६. जेहिं वा सद्धिं संवसति ते वा णं एगया णियया पुव्विं परिवयंति,
सो वा ते णियगे पच्छा परिवएज्जा।

76. Jehiṁ vā saddhiṁ saṁvasati te vā ṇaṁ egayā ṇiyayā puvviṁ parivayaṁti, so vā te ṇiyage pacchā parivaejjā.

76. Those relatives with whom he resides take the initiative to ostracise him (if he is affected by a disease like leprosy), later on he deserts them (on the slightest pretext).

७७. नालं ते तव ताणाए वा, सरणाए वा।
तुमपि तेसिं नालं ताणाए वा, सरणाए वा।

77. *Nālaṁ te tava tāṇāe* vā, saraṇāe vā,
tumaṁpi tesiṁ nālaṁ tāṇāe vā, saraṇāe vā.

77. (Even if they do not do so out of love for you,) o man! neither are they competent to give you protection or refuge, nor are you so competent.

७८ जाणित्तु दुक्खं पत्तेयं सायं ।

78. *Jāṇittu dukkhaṁ patteyaṁ sāyaṁ.*

78. Realising that pleasure and pain are personal affairs, (one should subjugate his mind and senses).

७९. भोगामेव अणुसोयंति ।

79. Bhogāmeva aṇusoyaṁti.

79. (Persons who have no control over their senses) continuously go on thinking of fulfilment of desires.

८० इहमेगेसिं माणवाणं ।

80. Ihamegesiṁ māṇavāṇaṁ.

80. Only those (who are not aware of the consequences of indulging in sensuality) do so.

८१ तिविहेण जावि से तत्थ मत्ता भवइ—अप्पा वा बहुगा वा ।

81. Tivihena jāvi se tattha mattā bhavai—appā vā bahugā vā.

81. Through threefold efforts (i. e. his own, that of others and of both), a little or great amount of wealth comes in his possession.

८२ से तत्थ गढिए चिट्ठति, भोयणाए ।

82. Se tattha gaḍhie ciṭṭhati, bhoyaṇāe.

82. He remains attached to that wealth and (protects it) for the enjoyment of sensual pleasures.

८३. ततो से एगया विपरिसिट्ठं संभूयं महोवगरणं भवति।

83. Tato se egayā viparisiṭṭhaṁ saṁbhūyaṁ mahovaga-
ranaṁ bhavati.

83. Abundant wealth, left over after his enjoyment, provides him with ample luxuries.

८४. तं पि से एगया दायाया विभयंति, अदत्तहारो वा से अवहरति,
रायाणो वा से विलुंपंति, णस्सइ वा से, विणस्सइ वा से,
अगारडाहेण वा डज्झइ।

84. Taṁ pi se egayā dāyāyā vibhayaṁti, adattahāro vā se avaharati, rāyāno vā se viluṁpaṁti, ṇassai vā se, viṇassai vā se, agāradāheṇa vā ḍajjhai.

84. There comes a time when heirs share that (huge amount of wealth and property which he had earned and saved for himself); or the thieves deprive him of it; or the king takes it away from him or it gets destroyed or razed; or it is reduced to ashes (in case of his house catching fire.)

८५ इति से परस्स अट्ठाए कूराइं कम्माइं बाले पकुव्वमाणे तेण
दुक्खेण मूढे विप्परियासुवेइ।

85. Iti se parassa aṭṭhāe kūrāiṁ kammāiṁ bāle pakkuva-
māṇe teṇa dukkheṇa mūḍhe vippariyāsuvei.

85. Thus an ignorant man, indulging in atrocities for the sake of others (i. e. his heirs, etc.) (earns grief.) Benumbed by griefs he becomes a victim of paradoxes i. e. he desires pleasures, but is rewarded with sufferings.

८६. आसं च छंदं च विगिंच धीरे।

86. *Āsaṁ ca chaṁdaṁ ca vigiṁca dhīre.*

86. O Serene One! Abandon lust and servility to desire.

८७ तुमं चेव तं सल्लमाहट्टु ।

87. Tumaṁ ceva tam sallamāhaṭṭu.

87. (O man!) it is you who has implanted (in your own heart) this thorn (of lust and servility to desire).

८८. जेण सिया तेण णो सिया ।

88. Jeṇa siyā teṇa ṇo siyā.

88. That which brings happiness may even fail to do so.

८९. इणमेव णावबुज्झंति, जे जणा मोहपाउडा ।

89. *Iṇameva ṇavabujjhaṁti, je jaṇā mohapāuḍā.*

89. Completely engulfed by delusion, people cannot comprehend this (fact i.e. paradoxical nature of the means of material happiness).

९०. थीभि लोए पव्वहिए ।

90. *Thībhi loe pavvahie.*

90. This world has been vanquished by the fair sex.

९१ ते भो वयंति—एयाइं आयतणाइं ।

91. Te bho vayaṁti—eyāim āyataṇāiṁ.

91. O man! those (who are vanquished by women) say that they (women) are dens (of pleasure).

९२ से दुक्खाए मोहाए माराए णरगाए णरग-तिरिक्खाए ।

92. Se dukkhāe mohāe mārāe ṇaragāe ṇaraga-tirikkhāe.

92. (Man's subservience to sensual pleasures engenders) misery, delusion, death, hell and post-infernal subhuman life for him.

९३. सततं मूढे धम्मं णाभिजाणइ ।

93. Satataṁ mūḍhe dhammaṁ ṇābhijāṇai.

93. One who is perpetually infatuated cannot comprehend righteousness.

९४ उदाहु वीरे—अप्पमादो महामोहे।

94. Udāhu vīre—*appamādo mahāmohe*.

94. Bhagavān Mahāvīra said, ("A *sādhaka*) should be vigilant against incontinence."

९५. अलं कुसलस्स पमाएणं।

95. Alaṁ kusalassa pamāeṇaṁ.

95. A wise man has nothing more to do with infatuation.

९६. संति-मरणं संपेहाए, भेउरधम्मं संपेहाए।

96. Saṁti-maraṇaṁ saṁpehāe, bheuradhammaṁ saṁpehāe.

96. "(Infatuation) is (nothing but) death and (lack of it) is serenity." — (How can) one who perceives this (indulge in wanton behaviour?) (How can) one who observes that (the human frame) is fragile (indulge in wanton behaviour?).

९७. णालं पास।

97. Ṇālaṁ pāsa.

97. (O man!) realize that (these sensual pleasures) cannot (quench the flames of discontentment).

९८. अलं ते एएहिं।

98. Alaṁ te eehiṁ.

98. What use are these (pleasures which fan the flames of discontentment) to you?

९९. एयं पास मुणी! महब्भयं।

99. Eyaṁ pāsa muṇī! mahabbhayaṁ.

99. O ascetic! realise, these pleasures are perilous.

१००. णाइवाएज्ज कंचणं ।

100. *Ṇāivāejja kaṁcaṇaṁ.*

100. One must not deprive any being of its life.

ANNOTATION 100. Self-indulgence and violence have close correspondence. There hardly exists a voluptuous person who could indulge in sensual pleasures without resorting to violence. However, where there is violence, there may or may not be enjoyment. But, self-indulgence is invariably associated with violence. That is why, one of the most valuable sermons in the context of liberation from self-indulgence is that on non-violence.

१०१. एस वीरे पसंसिए, जे ण णिविज्जति आदाणाए ।

101. *Esa vīre pasaṁsie,* je ṇa ṇivijjati ādāṇāe.

101. Praiseworthy is the dauntless one, who does not get fed up with self-disciplined life.

१०२. ण मे देति ण कुप्पिज्जा, थोवं लद्धुं न खिंसए ।
पडिसेहिओ परिणमिज्जा ।

102. *Na me deti ṇa kuppijjā, thovaṁ laddhuṁ na khiṁsae.* Paḍisehio pariṇamijjā.

102. (Thinking that) "he is not giving alms to me", (a monk) should not frown upon a person, nor should he criticise him on not receiving enough. If the owner of the house refuses, he should immediately leave.

ANNOTATION 102. Food is essential for sustaining of life. The monk obtains his food from householders. Taking food can become both indulgence and renunciation depending on whether it has been obtained and consumed with feelings of attachment or aversion or without such feelings. The monk practicising self-discipline or renunciation should not, at the time of obtaining food, behave in an agitated manner.

He should not frown upon nor should he criticize the donor. He should remain calm and equanimous.

१०३. एयं मोणं समणुवासेज्जासि ।

—त्ति बेमि ।

103. Eyaṁ moṇaṁ samaṇuvāsejjāsi.

— Tti bemi.

103. An ascetic should meticulously put into practice this knowledge[1].

— I say so./

1. The word *muṇi* denotes one who has attained knowledge. Hence, the word *moṇa* would stand for 'knowledge'.

SECTION V

पंचमो उद्देसो

Pamcamo Uddeso

आहारस्स अणासत्ति-पदं

१०४. जमिणं विरूवरूवेहिं सत्थेहिं लोगस्स कम्म-समारंभा कज्जंति तं जहा—अप्पणो से पुत्ताणं धूयाण सुण्हाणं णातीणं धातीण राईणं दासाण दासीणं कम्मकराणं कम्मकरीणं आएसाए, पुढो पहेणाए, सामासाए, पायरासाए ।

Āhārassa aṇāsatti-padaṁ

104. Jamiṇaṁ virūvarūvehiṁ satthehiṁ logassa kamma-samārambhā kajjamti taṁ jahā — appaṇo se puttāṇaṁ dhūyāṇaṁ suṇhāṇaṁ nātīṇaṁ dhātīṇaṁ rāiṇaṁ dāsāṇaṁ dāsīṇaṁ kammakarāṇaṁ kammakarīṇaṁ āesāe, puḍho paheṇāe, sāmāsāe, pāyarāsāe.

Non-attachment to Food

104. Householders employing various kinds of weapons indulge in actions (of violence) causing the influx of *karma* particles for the sake of their bodies, their sons and daughters, daughters-in-law, relatives, maids, kings, slaves (both male and female), servants and maid-servants, guests, various sorts of gifts, lunch and dinner.

१०५. सन्निहि-सन्निचओ कज्जइ इहमेगेसिं माणवाणं भोयणाए ।

105. Sannihi-sannicao kajjai ehamegesiṁ māṇavāṇaṁ bhoyaṇāe.

105. They stock (dairy products) and hoard (food supplies) for entertaining some householders (like their friends and relatives)[1].

१०६. समुट्ठिए अणगारे आरिए आरियपण्णे आरियदंसी 'अयं संधी'ति अदक्खु ।

106. Samuṭṭhie aṇagāre ārie āriyapaṇṇe āriyadaṁsī 'ayaṁ saṁdhī' ti adakkhu.

106. Realising that it is meal time, a monk who is noble, of noble intellect, of noble perception and diligent in self-discipline, should go out for begging food.

१०७. से णाइए, णाइआवए, ण समणुजाणइ ।

107. Se ṇāie, ṇāiāvae, ṇa samaṇujāṇai,

107. He should neither himself accept (things which are taboo) for him,nor cause other people to do so, nor approve of those who do so.

१०८ सव्वामगंधं परिण्णाय, णिरामगंधो परिव्वए ।

108. *Savvāmagaṁdhaṁ pariṇṇāya, ṇirāmagaṁdho parivvae.*

108. He should avoid all food which is not permissible. Confining himself only to the permissible kind of food, he should lead a self-disciplined life.

१०९ अदिस्समाणे कय-विक्कएसु । से ण किणे, ण किणावए, किणंतं ण समणुजाणइ ।

109. *Adissamāṇe kaya-vikkaesu.* Se ṇa kiṇe, ṇa kiṇāvae, kiṇaṁtaṁ ṇa samaṇujāṇai.

109. He should not engage himself in buying and selling — he should neither himself buy nor cause to do so nor approve of other doing so.

---

1. Cf. 2/18

११० से भिक्खू कालण्णे बलण्णे मायण्णे खेयण्णे खणयण्णे विणयण्णे
समयण्णे भावण्णे, परिग्गह अममायमाणे, कालेणुट्ठाई,
अपडिण्णे ।

110. Se bhikkhū kālaṇṇe balaṇṇe māyaṇṇe kheyaṇṇe khaṇayaṇṇe viṇayaṇṇe samayaṇṇe bhāvaṇṇe, pariggahaṁ amamāyamāṇe, kāleṇuṭṭhāī apaḍiṇṇe.

110. A monk should possess wisdom in respect of —
The (right) time (for begging food),
the physical strength (for wandering about for begging alms),
the measure (of warranted food),
the region (apt for begging food from),
the opportune moment (for begging food),
the code of conduct (the manner of begging food),
the Doctrines (laid down in the scriptures),
the intensions of the giver (i. e. whether he likes or dislikes giving food).
He should have no attachment to possessions.
He should carry out religious duties at the right moment and should be free from likes and dislikes for particular kinds of food.

१११. दुहओ छेत्ता नियाइ ।

111. Duhao chettā niyāi.

111. He (leads a disciplined life) after having broken the (shackles of attachment and aversion).

११२. वत्थं पडिग्गहं, कंबलं पायपुंछणं, उग्गहं च कडासणं ।
एतेसु चेव जाएज्जा ।

112. Vatthaṁ paḍiggahaṁ, *kaṁbalaṁ pāyapuṁchaṇaṁ, uggahaṁ ca kaḍāsaṇaṁ. Etesu ceva jāejjā.*

112. He should beg only for such articles as clothes, bowls, blankets, flapper (or broom), room and straw-mats which have been made for the householders.

११३. लद्धे आहारे अणगारे मायं जाणेज्जा, से जहेयं भगवया पवेइयं।

113. Laddhe āhāre aṇagāre māyaṁ jāṇejjā, se jaheyaṁ bhagavayā paveiyaṁ.

113. At the time of receiving food, a monk should know the right quantum that Bhagavān Mahāvīra has prescrib-ed.

ANNOTATION 113. It is not possible to lay down the exact quantum of food. It depends upon one's appetite. Neither do all persons have the same appetite nor do they take the same quantum of food. Even then, Bhagavān Mahāvīra has indicated the average quantum of food as thirty-two morsels and has admonished the monks to take a little less than that.

११४. लाभो त्ति न मज्जेज्जा।

114. *Lābho tti na majjejjā.*

114. On gaining the desired object (food, etc.), he should not feel elated.

११५. अलाभो त्ति ण सोयए।

115. *Alābho tti ṇa soyae.*

115. On not receiving the desired object, he should not feel dejected.

११६. बहुं पि लद्धुं ण णिहे।

116. *Bahuṁ pi laddhuṁ ṇa ṇihe.*

116. In case of obtaining anything in excess, he should not hoard it up.

११७. परिग्गहाओ अप्पाणं अवसक्केज्जा।

117. Pariggahāo appāṇaṁ avasakkejjā.

117. He should abstain from acquisitiveness.

ANNOTATION 117. Even while acquiring food, clothing etc. the monk should abstain from acquisitiveness. The thought "I will use this food and clothing for myself only and will not share it with others," is also acquisitiveness. "This, what I have obtained, does not belong to me, but belongs to the Preceptor and to the order" — thinking thus, he should avoid falling a prey to acquisitiveness. Not to take unacceptable food, clothing etc., not to get attached to and not to hoard acceptable food, clothing etc. duly obtained — all these are necessary to cultivate non-acquisitiveness.

Even for leading an ascetic life certain minimum utilities are necessary. They have to be obtained. Even then, he should keep in mind that just as a voyager does not get attached to a boat which is essential to him for crossing the sea, so also a monk should not become attached to the utilities which otherwise are necessary merely for sustaining life.

११८. अण्णहा णं पासए परिहरेज्जा।

118. Aṇṇahā ṇaṁ pāsae pariharejjā.

118. A seer (of reality) should consume (things) in a manner different (from that of a layman).

ANNOTATION 118. Things are either consumed or renounced. In practice, however, renunciation has certain limits. To keep body and soul together, one has to use and consume things. A seer of reality uses and consumes them, so does a common man. But there is a world of difference between their objects, feelings and the ways in which they utilise and consume them:

	Object	Feeling	Way
Common man	Material pleasure	of attachment	non-disciplined
Seer	Sustaining the body for spiritual development	of non-attachment	self-disciplined

११९ एस मग्गे आरिएहिं पवेइए।

119. Esa magge *āriehiṁ paveie.*

119. This truth (the path of non-attachment) has been prescribed by the *Tīrthaṅkaras* ,—

१२०. जहेत्थ कुसले णोवलिंपिज्जासि त्ति बेमि।

120. Jahettha kusale ṇovalimpijjāsi tti bemi.

120. lest the adept should become deeply attached to it (i.e. acquisitiveness).

काम-अणासत्ति-पदं

१२१. कामा दुरतिक्कमा।

Kāma-aṇāsatti-padaṁ

121. Kāmā duratikkamā.

Non-attachment to Desire

121. It is a Herculean task to transcend desire.

१२२. जीवियं दुप्पडिवहणं।

122. Jīviyaṁ duppaḍivahaṇaṁ.

122. Life cannot be prolonged — (the thread of life, once severed, cannot be retied).

१२३. कामकामी खलु अयं पुरिसे।

123. Kāmakāmī khalu ayaṁ purise.

123. (Nevertheless) man is a sensualist — he craves for sensual pleasures.

१२४. से सोयति जूरति तिप्पति पिड्डति परितप्पति।

124. Se soyati jūrati tippati piḍḍati paritappati.

124. (Non-fulfilment of desire) cause a sensualist to grieve, (on not gaining objects of his desires or on separation from the loved ones,) he gets emaciated, sheds tears, and experiences pain and remorse.

१२५. आयतचक्खू लोग-विपस्सी लोगस्स अहो भाग जाणइ, उड्ढ भाग जाणइ, तिरिय भाग जाणइ।

125. *Āyatacakkhū loga-vipassī* logassa aho bhāgam jāṇai uddham bhāgaṁ jāṇai, tiriyaṁ bhāgaṁ jāṇai.

125. A person with 'wide-open eyes' meditates on the *loka* (universe): He knows the lower portion, upper portion and middle portion of the *loka* (world).

ANNOTATION 125: The first medium of disinfecting the mind from voluptuousness is the meditation on *loka* (universe):

(1) The term *loka* (universe) means objects of pleasure. One such object is the body. Therefore, the term *loka* here stands for 'body'. It has three sections, viz.

(a) The lower one — below the navel;
(b) The upper one — above the navel;
(c) The middle one — the navel itself.

Put in another way, these are:

(a) The lower one -- the socket of the eyes, thyroid cartilage, the middle of the face (cheekbones).

(b) The upper one — knees, chest, forehead: these are the protruding parts.

(c) The middle one — the plain region.

A *sādhaka* should visualise that there are outlets everywhere viz. in the lower, the upper and the middle sections. (see, 4/118).

The meditational technique of visualising the body in its totality has been very significant. The present *sūtra* is a pointer to it. The reader is referred to the sixth chapter of the *Viśuddhimagga*, part I, pp. 160-75.

Bhagavān Mahāvīra used to go in trance by meditating upon the upper, lower, and middle worlds (vide, *Āyāro*, 9/4/14).

Three methods of meditation are indicated by this, viz.

(1) Concentration of perception on the vault of Heaven.

(2) Fixing the eyes on the vertical or slanting wall.

(3) Concentration of perception on the interior of the earth.

Through the above three methods of meditation, Bhagavān Mahāvīra contemplated over the corresponding elements present in the three worlds respectively.

Thus, contemplation of the world has been prescribed as a medium of meditation.

Concentration of the mind on the objects present in the upper, lower and the middle world is the medium through which enthusiasm, boldness and perseverance are respectively nourished. (Cf. *Namaskāra Svādhyāya*, p. 249).

(4) The second interpretation of the *Sūtra* is: a farsighted *sādhaka* notices that the lower world is afflicted with misery owing to attachments to sexual pleasure. So are the upper and the middle worlds.

(5) The third interpretation of this aphorism is as follows:

Bhagavān Mahāvīra used to go in trance by meditating.

A *sādhaka* with vision knows full well the thought processes contributory to the elevation, degradation and medialization.

(6) The fourth interpretation can be in terms of *trāṭaka*. Concentrating on a point with dilated and unblinking eyes is called *trāṭaka*. By accomplishment of

this *sādhanā* (of *trāṭaka*) one can perceive all the three worlds viz. upper, lower and middle.

१२६ गढिए अणुपरियट्टमाणे।

126. Gaḍhie aṇupariyaṭṭamāṇe.

126. A lascivious person is caught into the vicious circle of the objects of desire.

ANNOTATION 126: Comprehension of the endless recurrence of sensuality is the second buttress of emancipation of the mind from lust.

The enjoyment of sex can never appease the desire for it. That is why an amorous person keeps dodging it. The only way to alleviate desire is desirelessness (temperance). One who is conversant with the principle of the endless recurrence of cupidity is awakened to the realization that lust enslaves. And ultimately, he is redeemed of it.

१२७ सन्धिं विदित्ता इह मच्चिएहिं।

127. *Saṁdhiṁ viditta iha macciehiṁ.*

127. Comprehending the joints of mortal human (body), (one should liberate oneself from attachment to desire).

ANNOTATION 127: The third means of banishing sensuality from the mind is the perception of the joints of the body. This means to realize that the body is mortal and just a conglomeration of various joints. The body is believed to have a hundred and eighty joints in all, out of which fourteen are called "great joints". These are: three joints in the right hand — shoulder, elbow and wrist, three in the left hand, three on the right side below the trunk — hip joint, knee, ankle, three on the left side below the trunk, one in the neck and sacrolumbar joint. (Cf. *Visuddhimagga*, part I, 165).

१२८ एस वीरे पसंसिए, जे बद्धे पडिमोयए।

128. *Esa vīre pasaṁsie, je baddhe paḍimoyae.*

128. Only that *sādhaka* is worthy of praise, who disentangles those who are fettered by sensuality.

१२९. जहा अंतो तहा बाहिं, जहा बाहिं तहा अंतो ।

129. *Jahā aṁto tahā bāhiṁ, jahā bāhiṁ tahā aṁto.*

129. (The human body) is equally vitiated by both internal and external impurities.

ANNOTATION 129: The alternate translation of this aphorism is as follows:

There should be complete harmony between the internal self and the external behaviour of a *sādhaka*.

Some philosophers stressed on the purity of the internal self, while others that of the external behaviour. Bhagavān Mahāvīra did not accept either of these views. He viewed them together, and said: It is not enough to have the purity of the inner self only. The external conduct should also be pure, because it is the reflection of the inner self. It is not also enough to have purity of the external behaviour only. Without the purity of the inner self, it will be repression. That is why the inner self also should be pure. Confluence of the purity of the inner self as well as the external behaviour leads one to perfection of religious life.

१३०. अंतो अंतो देहंतराणि पासति पुढोवि सवंताइं ।

130. *Aṁto aṁto dehaṁtarāṇi pāsati puḍhovi savaṁtāiṁ.*

130. A *sādhaka* should (penetrate into) the innermost penetralia of the filthy body and observe (the functions of various essential ingredients) and fluids (humours) and their outlets.

ANNOTATIONS 129-130: The fourth agency of freeing the mind from sexuality is the cognizance of the foulness of the human body. It can be compared to a pitcher filled with filth which is trickling out from it. Thus it is dirty from within as well as from without. Similarly, this bodily claypot is internally replete with foul matter. This comes out through the various outlets making the exterior also foul.

"Here is blood; there is flesh;
Here is fat; there is bone;
Here again is marrow; there again is semen."

The *sādhaka* thus looks into these and contemplates thoroughly over them.

The interior of the body means the pits and holes which the *sādhaka* sees in the body. He perceives the navel — the pit in the stomach, the hole in the ear, the armpits in the right and the left sides, the pores and other holes in the body. Thus, his desires are pacified.

The Buddhist monks also made such repugnant things the object of meditation (Cf. *Viśuddhimagga* part I, pp. 164-65). /

१३१. पंडिए पडिलेहाए।

131. *Paṁḍie paḍilehāe.*

131. A wise man should meditate on the repercussions of indulgence in sex and filthiness of the human body.

१३२. से मइमं परिण्णाय, मा य हु लालं पच्चासी।

132. *Se maimaṁ pariṇṇāya, mā ya hu lālaṁ paccāsī.*

132. He who comprehends (the real nature of the body and sex) and forswears indulging in them, should not lick back his own spittle (i. e. should not go back upon his wise decision of forswearing indulgence).

१३३ मा तेसु तिरिच्छमप्पाणमावातए।

133. Mā tesu tiricchamappāṇamāvātae.

133. He should not get himself embogged in them (i. e. lust).

१३४. कासंकसे खलु अयं पुरिसे, बहुमाई,
कडेण मूढे पुणो तं करेइ लोभं।

134. Kāsaṁkase khalu ayaṁ purise, bahumāi,
kaḍeṇa mūḍhe puṇo taṁ karei lobhaṁ.

134. (A self-indulgent) person remains engrossed in (such memory and fantasy as) "I did this or I shall do that". He is excessively deceitful. Stupefied by his own actions, he, once again, yearns for (acquiring means of sensual enjoyments).

ANNOTATION 134: A stupefied person is he who has become nonplussed due to his over-busyness (i.e. mental worry to do this or that). Such a stupefied persons begets sufferings when he longs for happiness. Due to excitement, he cannot do things like sleeping, bathing and eating at the right time. He remains lost in reveries. So deeply does he get entangled in imaginary problems, that he utterly loses sight of the real ones, like the proverbial flying Dutchman (the eternal day-dreamer).

१३५. वेरं वड्ढेति अप्पणो।

135. *Veraṁ vaḍḍheti appaṇo.*

135. (Indulging in deceit and greed,) he incurs the enmity (of all and sundry)[1].

१३६. जमिणं परिकहिज्जइ, इमस्स चेव पडिवूहणयाए।

136. *Jamiṇaṁ parikahijjai, imassa ceva paḍivūhaṇayāe.*

136. Whatever I have said (viz. that a voluptuous person indulges in deceits and increases enmity) means (he does so) for nourishment of this (human body).

ANNOTATION 136: Sex and hunger—these are two natural instincts. In order to satiate them, one wants to exercise authority over others. Canons of materialism prescribe the means of satiating them, while those of spiritualism prescribe the means of forbearing them. In the words of a spiritualist, the means are —

"Śiśnodara-kṛte pārtha!
Pṛthivīṁ jetumicchasi,

1. Cf. *Suyagaḍaṅga*, 1/9/2, 3.

Jaya śiśnodaraṁ pārtha!
Tataste pṛthivī jitā".

"O king! You desire to conquer the world in order to satiate sex and hunger. Conquer sex and hunger themselves. The world would then be at your feet."

Bhagavān Mahāvīra said—those desirous of exercising authority over others in order to satiate their sex and hunger, generate a chain reaction of vengeance."

१३७ अमरायइ महासड्ढी ।

137. *Amarāyai mahāsaḍḍhī.*

137. He who is deeply devoted to (sensuality and wealth which is instrumental for it) behaves as if leading an immortal life.

ANNOTATION 137: A dancing girl named Magadhasenā lived in the city of Rājagṛha. There came the owner of a caravan, called Dhana. He was very rich. Being attracted by his good looks, youth and riches, Magadhasenā accosted him. But he was preoccupied with accounts of his income and expenses. He did not even care to cast a glance upon her. She was hurt and became very sad.

She at once left his place and went to the palace. There Jarāsandha, the king of Magadha, inquired of her, "What made you so dejected? Who made you unhappy?"

"A self-styled "immortal" man had done so", quipped back the dancing girl.

"What do you mean by "immortal" person?"

"Dhana, the owner of the caravan. I wonder how a person who is always obsessed with riches, and who did not even notice my presence, can ever visualise the presence of Death?"

It is true that an avid person cannot feel the presence of Death and the person who feels the presence of Death cannot be avid.

१३८. अट्टमेतं पेहाए ।

138. *Aṭṭametaṁ pehāe.*

138. See! (one who behaves as if he is immortal while engaged in acquiring wealth) is afflicted.

१३९. अपरिण्णाए कंदति।

139. *Aparinnāe kaṁdati.*

139. The person who cannot give up (amassing of wealth) laments.

ANNOTATION 139: The person with a tendency for accumulation keeps bemoaning due to hankering after the wealth that he cannot acquire or due to grief caused by loss of wealth.

तिगिच्छा-पदं

१४०. से तं जाणह जमहं बेमि।

Tigicchā-padaṁ

140. Se taṁ jānaha jamahaṁ bemi.

Remedy of the Maladies

140. Comprehend what I say.

१४१. तेइच्छं पंडिते पवयमाणे।

141. Teicchaṁ paṁḍite pavayamāṇe.

141. An expert physician is keeping himself occupied in his job.

१४२. से हंता छेत्ता भेत्ता लुंपइत्ता विलुंपइत्ता उद्दवइत्ता।

142. Se haṁtā chettā bhettā luṁpaittā viluṁpaittā uddavaittā.

142. (For the sake of medical treatment), he injures, cuts, pierces, anatomizes and kills various living beings.

१४३. अकडं करिस्सामित्ति मण्णमाणे।

143. Akadaṁ karissāmitti maṇṇamāṇe.

143. "I shall do unprecedented work (in the field of medicine)"—with this belief (he indulges in causing injury etc. to the living beings).

१४४. जस्स वि य णं करेइ।

144. *Jassa vi ya ṇaṁ karei.*

144. A person, whom he treats, (is also a party to this violence).

१४५ अलं बालस्स संगेणं।

145. *Alaṁ bālassa saṁgeṇaṁ.*

145. What benefit can be derived by an immature *sādhaka* (out of such a care of his body) (the treatment of which involves violence)[1]?

१४६ जे वा से कारेइ बाले।

146. Je vā se kārei bāle.

146. A *sādhaka* who takes such a treatment is puerile.

१४७ ण एव अणगारस्स जायति।

—त्ति बेमि।

147. Na evaṁ aṇagārassa jāyati.

— Tti bemi.

147. A monk ought not to take any such treatment.

— I say so.

ANNOTATIONS 140-147: There were two classes of ascetics — *munis* who were members of an order and those

1. The alternate translation of this aphorism is as follows:
   a) Such (killing involved in medical treatment) is enough to put into the bondage (of *Karma* particles) the ignorant *sādhaka*.
   b) What benefit can one derive from acquaintance with an ignorant person?

who were independent.

The former used to take care of their bodies, while the latter did not. The latter did not take medical treatment, even when they suffered from diseases. It seems that this difference in practices came about in the post-Mahāvīran era. In the beginning Bhagavān Mahāvira prescribed that *munis* should not undergo medical treatment. This was possibly because of two reasons — non-violence and non-attachment to the body.

In medical treatment many an occasion arises when causing of violence becomes necessary. A medical practitioner causes violence as a part of treatment and this has been clearly brought out in aphorism 142. There is no denying that use of certain medicines will cause violence to worms etc.

Attachment to the body is also a form of acquisitiveness. A *sādhaka* practising non-acquisitiveness should be non-attached even to his own body. One who has given up attachment to his body and is completely indifferent to it, and who is in complete unision with his own soul, does not desire medical treatment. He leaves bodily affliction to take its own natural course. He endures it considering it as a result of his *karma*. He looks at life and death with equanimity and as such does not struggle for life nor try to avoid death. That is why, he never thinks about medical treatment.

There was a change in this line of thought during the post-Mahāvīran era. At that time, two categories of *sādhanā* came about. In the first one, a medical treatment, in which no violence was caused by the medical practitioner, was permissible.

SECTION VI

छट्ठो उद्देसो

Chattho Uddeso

परिग्गह-परिच्चाय-पदं

१४८. से तं संबुज्झमाणे, आयाणीयं समुट्ठाए।

Pariggaha-pariccāya-padaṁ

148. Se taṁ sambujjhamāṇe, āyāṇiyaṁ samuṭṭhāe.

Renunciation of Acquisitiveness

148. He (i. e. a self-disciplined *sādhaka*,) properly comprehending this (i. e. consequence of acquisitiveness) becomes vigilant over the practice of self-discipline.

१४९. तम्हा पावं कम्मं, णेव कुज्जा न कारवे।

149. Taṁhā pāvaṁ kammaṁ, ṇeva kujjā na kārave.

149. Hence, he should neither himself indulge in sinful activities (i. e. accumulation) nor should he cause others to do so.

१५० सिया से एगयरं विप्परामुसइ, छसु अण्णयरंसि कप्पति।

150. Siyā se egayaraṁ vipparāmusai, chasu aṇṇayaraṁsi kappati.

150. It is probable that one who allows himself the slightest infringement of a single vow may infringe any one of the six vows (viz. non-violence, truth, non-stealing, celebacy, non-acquisitiveness and not taking food after sunset, (i. e. he infringes all the six vows).

ANNOTATION 150: Violence, untruth, stealing, non-celebacy, acquisitiveness and post-sunset dinner — these are six *avratas* (i. e. infringement of the six vows). Is it possible that anybody practising anyone of these six infringements can save himself from the non-observance of the other vows? Can any one who is acquisitive save himself from causing violence? Can anyone practising violence save himself from acquisitiveness? In reply to all these questions Bhagavān Mahāvīra laid down the following principle — There are two fundamental evils — attachment and aversion. Violence, acquisitiveness etc. are nothing but their modifications. Motivated by attachment and aversion, if anyone practises acquisitiveness, he also commits violence etc. Complete forswearing of all the six *avratas* can be done jointly only and not separately. It is not possible that a *muni* may practise non-violence but not non-acquisitiveness or may practise non-acquisitiveness without practising non-violence. These great vows (i. e. *mahāvratas*) are practised simultaneously or violated simultaneously. They are acquired when *pratyākhyānāvaraṇa-kaṣāya* (which is one type of passion) has subsided, while they are violated when it comes into force. The *mahāvratas* cannot be observed or violated in any number less than six. Therefore the above principle can be enunciated in the context of acquisitiveness as follows:

One who violates the vow of non-acquisitiveness also violates other *Mahāvratas*, namely, non-violence etc.

Another interpretation of this aphorism is as follows:

It is possible that one who causes violence to any one (system of living beings) can cause violence to anyone of the six systems of living beings (i. e. he causes violence to all the six systems).

For a *sādhaka*, violence to all living beings is prohibited. This total prohibition creates the right temperament towards non-violence. If the killing of a particular system of beings is allowed and that of another system or systems of beings is prohibited, the right attitude towards non-violence cannot be friendly towards other systems of beings. In the epoch of Bhagavān Mahāvīra some friars used to justify themselves by saying that they killed no other living being except

beings of water-body. Some ascetics, belonging to the *Śramaṇa* tradition, used to profess, "We perpetrate violence only for food and for no other purpose."

When Bhagavān Mahāvīra's disciples used to pass through the paths of the jungle, there was a derth of 'inanimate water' (cf. 1/54-55). In many cases monks died of thirst. It is probable that a question might have been raised as to what harm might accrue from drinking animate water under those dire circumstances.

Bhagavān Mahāvīra, after weighing the pros and cons of the issue, observed that an aspirant whose mind was filled with a dormant feeling of violence even towards a single system of beings could not stride the path of absolute non-violence.

१५१. सुहट्ठी लालप्पमाणे सएण दुक्खेण मूढे विप्परियासमुवेति।

151. Suhaṭṭhī lālappamāṇe saeṇa dukkheṇa mūḍhe vippariyāsamuveti.

151. Actuated by the desire for pleasure, one (indulges in acquisitiveness). He repeatedly hankers after (pleasure). Consequently haunted by his desires, he gets benumbed and earns sorrows, although yearning for pleasure.

१५२. सएण विप्पमाएण, पुढो वयं पकुव्वति।

152. *Saeṇa vippamāeṇa puḍho vayaṁ pakuvvati.*

152. It is his own excessive stupor that engenders the cycle[1] of birth and death.

१५३. जंसिमे पाणा पव्वहिया। पडिलेहाए णो णिकरणाए।

153. Jaṁsime pāṇā pavvahiyā. Paḍilehāe ṇo ṇikaraṇāe.

1. In the *Aitareya Brāhmaṇa* we find the term '*vaya*' used in the sense of '*gati*' –
"*Vayaḥ suvarṇā upasedurindra mityuttamayā paridadhāti.*"
Sāyaṇācārya also has used *vaya* to mean *gati* in his *bhāṣya* – "*Veterdhātorgatyarthasya vaya iti rūpaṁ*" (*Aitareya Brāhmaṇa*, *Adhyāya* 12, *Khaṇḍa* 8.)

153. (Accumulation is the process) in which the beings undergo sufferings. Observing this one should not set one's mind upon it.

१५४. एस परिण्णा पवुच्चइ।

154. Esa pariṇṇa pavuccai.

154. This (forswearing of attachment) is called *Parijñā* (discernment).

१५५. कम्मोवसंती।

155. Kammovasaṁti.

155. This *parijñā* produces the subsidence of *karma*.

ANNOTATION 155: Man performs actions (*karma*). Actions in themselves have no motives. They are performed for fulfilling certain aims. There are certain necessities of life, the fulfilling of which requires actions. It is one thing to act in order to fulfil certain necessities and it is quite another thing to search for a necessity in order to act. When the mind is full of attachment, we create artificial necessities. By this, our problems multiply. The actions of one who is free from attachment get reduced to bare necessities. Simultaneously, the bondages of *karma* particles which are caused by actions also subside.

१५६. जे ममाइय-मतिं जहाति, से जहाति ममाइयं।

156. Je mamāiya-matiṁ jahāti, se *jahāti mamāiyaṁ.*

156. Only he who forswears the instinct of acquisitiveness is competent to renounce his possessions.

१५७. से हु दिट्ठपहे मुणी, जस्स णत्थि ममाइयं।

157. Se hu diṭṭhapahe muṇī, jassa ṇatthi mamāiyaṁ.

157. That ascetic alone who has renounced possession, has seen the path.

१५८. तं परिण्णाय मेहावी।

158. *Taṁ pariṇṇāya mehāvī.*

158. A sage should be conversant with it (i.e. with the evils of acquisitiveness) and renounce it.

१५९. विदित्ता लोगं, वंता लोगसण्णं, से मतिमं परक्कमेज्जासि
त्ति बेमि ।

159. Viditta̅ logaṁ, vaṁtā logasaṇṇam, se matimaṁ parakkamejjāsi tti bemi.

159. After comprehending (the consequences of venturing in) the realm (of acquisitiveness) and *disgorging* mammonism, a wise person should diligently practise (self-restraint).

— I say so.

अणासत्तस्स ववहार-पदं

१६०. णारतिं सहते वीरे, वीरे णो सहते रतिं ।
जम्हा अविमणे वीरे, तम्हा वीरे ण रज्जति ॥

Aṇāsattassa vavahāra-padaṁ

160. *Ṇāratiṁ sahate vīre, vīre ṇo sahate ratiṁ.*
Jaṁhā avimaṇe vīre, taṁhā vīre ṇa rajjati.

Conduct of the Unattached One

160. A bold one does not tolerate ennui (created during the practice of self-restraint) (— he ousts it from his mind then and there through meditation). He does not tolerate delights (of intemperance) (— he instantly purges his mind of them through meditation); because he does not become discomposed (by pleasant and unpleasant sensory objects (— he remains equanimous). Therefore he does not get attached.

ANNOTATION 160. One should not tolerate apathy to subdual — this is the secret of the development of one's will-power. Deleberate mediatation, i.e. canalisation of

thought-processes, on subjects in which men are not normally interested is helpful in the development of will-power. Sense-organs are a slave to sensuality, rather than indifferent to it. Therefore, sometimes a *sādhaka* gets attracted to what 'the flesh is heir to! Hence he becomes apathetic to the practice of self-discipline. His determination begins to slacken. A *sādhaka* who cannot tolerate laxity, canalizes his thought-process in the direction of self-control. Thus, developing his will-power, he gains mastery over self-discipline.

The path prescribed by Bhagavān Mahāvīra, for the achievement of self-realization comprises the practice of constant vigilance and perseverance. In case a *sādhaka* is infatuated even momentarily by sensual delights, meditation once does away with his stupor. Consequently, he escapes from the indelible impress of the pent up sensual impulses.

If wantonness is not purged away, the mind begins to contract passion. One cannot, then, get rid of carnality. Therefore, the author has exhorted the aspirant to be very careful in this regard.

१६१. सद्दे य फासे अहियासमाण।

161. *Sadde ya phāse ahiyāsamāṇa.*

Behaviour of a Recluse

161. An aspirant after non-attachment brooks the onslaught of sound, colour, taste, smell and touch — (he does not develop attachment or aversion towards them).

१६२. णिव्विंद णंदिं इह जीवियस्स।

162. *Ṇivviṁda ṇaṁdiṁ iha jīviyassa*

162. O man! withdraw yourself from the allurements caused by the enjoyment of (undisciplined) life.

१६३. मुणी मोणं समादाय, धुणे कम्म-सरीरगं।

163. *Muṇī moṇaṁ samādāya, dhuṇe kamma-sarīragaṁ.*

163. After gaining knowledge[1], a *muṇī* should shake to its roots his *karma* body (to cast off *karma* particles).

१६४. पंतं लूहं सेवंति वीरा समत्तदंसिणो।

164. *Paṁtaṁ lūhaṁ sevaṁti vīrā samattadaṁsiṇo.*

164. The heroic one practising equanimity[2] should take tasteless and coarse food.

१६५. एस ओघंतरे मुणी, तिण्णे मुत्ते विरते, वियाहिते त्ति बेमि।

165. *Esa oghaṁtare muṇī tiṇṇe mutte virate,* viyāhite tti bemi.

165. Such a *muṇī* who has crossed the ocean of life and death, is called successful, liberated, and devoid of passion. I say so.

१६६· दुव्वसु मुणी अणाणाए।

166. *Duvvasu muṇī aṇāṇāe.*

The Richly Disciplined and the Poorly Disciplined

166. A *muṇī* who violates these injunctions becomes poor (by losing wealth of self-discipline).

---

1. Cf. foot-note on 2/103.
2. The author of the *Vṛtti* has interpreted *sammattadaṁsiṇo* as *samatvadarśī* in the first instance and as an alternative as *samyaktvadarśī*. Probably the text before him was "*samattadaṁsiṇo*. The interpretation '*samatvadarśī*' seems to be more consistent, because a *samatvadarśi* i.e. one who practises equanimity alone can eat unsavoury food with equanimity. The *Dasaveyāliyaṁ* (5/1/97) corroborates this contention.

"*Tittagaṁ va kaḍuyaṁ va kasāyaṁ, aṁbilaṁ va mahuraṁ lavaṇaṁ vā.*
Eya laddhamannaṭṭha-pauttaṁ, mahu-ghayaṁ va bhuṁjjeja saṁjae."

The self-disciplined *muni* should eat food prepared for a householder and offered to him of whatever taste it may be as if he were eating honey and butter.

१६७. तुच्छए गिलाइ वत्तए।

167. *Tucchae gilāi vattae.*

167. One who is devoid of *sādhanā* fights shy of expounding (righteousness).

१६८. एस वीरे पसंसिए।

168. *Esa vīre pasaṁsie.*

168. (On the contrary), a heroic one (who carries out these injunctions) becomes praiseworthy.

ANNOTATION 168. A *muṇi* who commands the wealth of self-discipline is called a *suvasu muni*. He lives contentedly in *sādhanā* and is competent enough to attain liberation. He is never unwilling to expound the path of *sādhanā*.

१६९. अच्चेइ लोयसंजोयं।

169. *Accei loyasaṁjoyaṁ.*

169. He circumvents the worldly bondages (such as money, family, attachment and aversion).

१७०. एस णाए पवुच्चइ।

170. *Esa ṇāe pavuccai.*

170. He is known as the 'Leader' (i.e. one who leads people towards liberation).

बंध-मोक्ख-पदं

१७१. जं दुक्खं पवेदितं इह माणवाणं, तस्स दुक्खस्स कुसला परिण्ण-मुदाहरंति।

Baṁdha-mokkha-padaṁ

171. Jaṁ dukkhaṁ paveditaṁ iha māṇavāṇaṁ, tassa dukkhassa kusalā pariṇṇamudāharaṁti.

Liberation from Bondage

171. The sufferings of human beings in this world are well-known. The enlightened ones (i.e. *Tīrthaṅkaras*)

have instructed us on judicious liberation from misery.

ANNOTATION 171. In common language, the experience which one does not like is referred to as sufferings. In the language of religion, the cause of sufferings is also called suffering. The bondage of *karmas* is the cause of sufferings. Bhagavān Mahāvīra admonished the people thus —

There is bondage and there is cause of bondage.
There is liberation and there is cause of liberation.

१७२. इति कम्म परिण्णाय सव्वसो ।

172. Iti kamma pariṇṇāya savvaso.

172. (In order to emancipate himself from sufferings) one should discernfully get rid of (i.e. comprehend and forswear) *karmas*.

१७३. जे अणण्णदंसी, से अणण्णारामे,
जे अणण्णारामे, से अणण्णदंसी ।

173. Je aṇaṇṇadaṁsī, se aṇaṇṇārāme,
Je aṇaṇṇārāme, se aṇaṇṇadaṁsī.

173. He who looks inwardly at the Self revels in the Self;
One who revels in the Self looks inwardly at the Self.

ANNOTATION 173. The fundamental mainstay of Bhagavān Mahāvīra's asceticism is *apramāda* (i.e. complete lack of inertia, or constant vigilance). The first principle of this is close introspection.

The Bhagavān said, "Perceive the Self through the Self."[1] Not being an extrovert implies being an introvert. Hence, the aphorism. Thus the processes of introspection and revelry in the Self continue to follow each other.

Passions (e.g. the Id-impulses, indignation, conceit, deceit and avidity) are not the properties of the soul; and, therefore, a true introvert does not delight in them.

1. *Dasaveyāliyaṁ, Cūlikā,* 2/11.

Knowing the Self is the Right Knowledge.
Perceiving the Self is the Right Perception.
Revelling in the Self is the Right Conduct.
This alone is the path to salvation.

The second principle of *apramāda* is — to live in the present, i. e. to identify oneself with the current activity. One who is absorbed in the present activity does not pay heed to any other activities. One who remains lost in the reminiscences of the past and imaginations of the future cannot live in the present. A person who is engaged in one activity while his mind is occupied with another cannot remain alive to the exigencies of the present concentration.

धम्मकहा-पदं

१७४. जहा पुण्णस्स कत्थइ, तहा तुच्छस्स कत्थइ।
जहा तुच्छस्स कत्थइ, तहा पुण्णस्स कत्थइ॥

Dhammakahā-padaṁ

174. *Jahā puṇṇassa katthai, tahā tucchassa katthai,*
Jahā tucchassa katthai, tahā puṇṇassa katthai.

On Preaching Sermons

174. (A preacher) preaches to the haves and have-nots alike.

१७५. अवि य हणे अणादियमाणे।

175. Avi ya haṇe aṇādiyamāṇe.

175. Inadvertent insult (to a particular dogma or an ideal hero of one of the audience during a religious discourse) may lead someone to come to blows with him.

१७६. एत्थंपि जाण, सेयंति णत्थि।

176. Ethaṁpi jāṇa, seyaṁti ṇatthi.

176. Know that — No good accrues from the religious discourse (of a preacher who is ignorant of the decorum of a religious discourse).

ANNOTATION 176. A widely read preacher can expatiate upon topics, both on philosophy and asceticism. On the other hand, a poorly read one cannot do so. All the same he can talk about renunciation, he should never enter into polemics. For, he may make a beginning, but he would not be able to round it off. That is why his discourse on philosophy would not be of any benefit.

१७७. के यं पुरिसे ? कं च णए ?

177. *Ke yaṁ purise? Kaṁ ca ṇae?*

177. (A spiritual discourser must feel the pulse of everyone of his audience —) What sort of person is he (addressing) and what creed does he belong to?

१७८. एस वीरे पसंसिए, जे बद्धे पडिमोयए ।

178. *Esa vīre pasaṁsie, je baddhe paḍimoyae.*

178. Only that heroic person who liberates people from fetters (through his right and proper sermons) deserves commendation.

१७९. उड्ढं अहं तिरियं दिसासु, से सव्वतो सव्वपरिण्णचारी ।

179. *Uḍḍhaṁ ahaṁ tiriyaṁ disāsu, se savvato savvaparinnacārī.*

179. Fully discerning everything, he moves in all directions — upward, downward and sideways.

१८०. ण लिप्पई छणपएण वीरे ।

180. *Ṇa lippaī chaṇapaeṇa vīre*

180. The heroic one does not get involved in the affairs of violence.

१८१. से मेहावी अणुग्घायणस्स खेयण्णे, जे य बंधप्पमोक्खमण्णेसी ।

181. Se mehāvī aṇugghāyaṇassa kheyaṇṇe, je ya *baṁdhappamokkhamaṇṇesī.*

181. He, who investigates ways and means of attaining liberation from bondage, absorbs the quintessence (core) of non-violence.

१८२. कुसले पुण णो बद्धे, णो मुक्के ।

182. Kusale puṇa ṇo baddhe, no mukke.

182. The wise one is above freedom and bondage.

ANNOTATION 182. By wise one (*kusalo*) is meant a person endowed with knowledge. A *muni* who is proficient in religious discourse, erudite in various schools of philosophy, practicing what he professes, conqueror of sleep, sense-organs and hardships of *sādhanā* and conversant with the limitations of time and space, is called "*kusala*" i.e. a Wise One).

Tīrthaṅkara is also referred to as "*Kusala*".

१८३. से जं च आरभे, जं च णारभे, अणारद्धं च णारभे ।

183. Se jaṁ ca ārabhe, jaṁ ca ṇārabhe, *aṇāraddhaṁ ca ṇārabhe.*

183. He (i.e. a *Kusala*) does certain things and does not do certain other things. The *muni* should not undertake that which has not been undertaken by the Wise One.

१८४. छणं छणं परिण्णाय, लोगसण्णं च सव्वसो ।

184. *Chaṇaṁ chaṇaṁ pariṇṇāya, logasaṇṇaṁ ca savvaso.*

184. He should first comprehend and then forswear each of those planes on which violence is perpetrated. Similarly, he should thoroughly comprehend the mundane pleasures and forswear them.

१८५. उद्देसो पासगस्स णत्थि ।

185. Uddeso pāsagassa ṇatthi.

185. A seer (of truth) needs no directives.

१८६. बाले पुण णिहे कामसमणुण्णे असमियदुक्खे दुक्खी दुक्खाणमेव आवट्टं अणुपरियट्टइ ।

—त्ति बेमि ।

186. Bāle puṇa ṇihe kāmasamaṇuṇṇe asamıyadukkhe dukkhī dukkhāṇameva āvaṭṭaṁ aṇuparıyaṭṭai.

— Tti bemi.

186. The benighted one is incompetent to assuage sufferings, because he is attached to desires and is lecherous. Oppressed (by physical and mental pains), he keeps rotating in the whirlpool of agony.

— I say so.

CHAPTER III

THE SHIFTING SANDS OF LIFE

तइयं अज्झयणं

सीओसणिज्जं

TAIYAṀ AJJHAYAṆAṀ

SĪOSAṆIJJAṀ

SECTION I

पढमो उद्देसो — *Paḍhamo Uddeso*

सुत्त-जागर-पदं

१. सुत्ता अमुणी सया, मुणिणो सया जागरंति ।

Sutta-jāgara-padaṁ

1. *Suttā amuṇī sayā, muṇiṇo sayā jāgaraṁti.*

The Torpid and the Wide-awake

1. The unwise keep sleeping; the wise are ever awake.

ANNOTATION 1. At any time a person's body or his soul can be in any one of the three planes — asleep, half-awake and awake. The Degree of the development of consciousness (i. e. soul) determines the plane in which it resides.

Development of consciousness		
Nadir of self-discipline	Mid-point of self-discipline	Zenith of self-discipline
Sleep	Half-awakenness	awakenness

In the terminology of religious philosophy the indisciplined is called unwise and the disciplined is called wise.

२. लोयंसि जाण अहियाय दुक्खं ।

2. *Loyaṁsi jāṇa ahiyāya dukkhaṁ.*

2. Know that ignorance[1] in this world is baneful.

३. समयं लोगस्स जाणित्ता, एत्थ सत्थोवरए।

3. *Samayaṁ logassa jāṇittā*, ettha satthovarae.

3. "All souls are equal".—One should perceive this a abstain from violence to the entire animate world:

४ जस्सिमे सद्दा य रूवा य गधा य रसा य फासा य अभिसमन्ना-
गया भवति, से आयव नाणव वेयव धम्मव बभव।

4. Jassime saddā ya rūvā ya gandhā ya rasā ya phāsā y abhisamannāgayā bhavaṁti, se āyavaṁ nāṇavaṁ vey vaṁ dhammavaṁ bambhavaṁ.

4. One who thoroughly knows these — sound, colo smell, taste, and touch — (i. e. does not have atta ment or aversion to them) is one who is in possess of the Self, Knowledge, Scriptures, Piety and Supreme Reality.

ANNOTATION 4. According to the *Cūrṇi*, this aphori is translated thus: "One who thoroughly knows these sound, colour, smell, taste, and touch (i. e., does not ha attachment or aversion to them) is one who knows the S Knowledge, Scriptures, Piety and the Supreme Reality.

Attachment to sound, colour, taste, smell and to obstructs the realisation of the soul. One attached to t is the same as one who does not possess the soul while who is not attached to them is the same as one who is possession of the soul. One who is in possession of Self gains possession of Knowledge, Scripture, Piety well as the Supreme Reality — is in possession of eve thing. One who knows the soul knows knowledge, scr tures, piety as well as the Supreme Reality — knows eve thing.

---

1. Ignorance is the translation of the world *dukkham* which literally means misery or suffering. As ignorance is the cause of misery, the author has used the word misery in lieu of ignorance. According to the *Cūrṇi* the cause of misery is *karma* That is why he has interpreted *dukkham* as *karma* But ignorance is due to the *Jñānavaraṇa karma* (i.e. the *karma*, obscuring knowledge). Hence, in the present context *dukkhaṁ* can be translated as ignorance.

५ पण्णाणेहिं परियाणइ लोयं, मुणीति वच्चे, धम्मविउत्ति अजू।

5. Paṇṇāṇehiṁ pariyāṇai loyaṁ, muṇīti vacce, dhammaviutti añjū.

5. One who comprehends the *loka* (universe) through his own wisdom is called a *munī*.[1] He is conversant with the *dharma*[2] and is simple and straightforward in his behaviour.

६ आवट्टसोए संगमभिजाणति।

6. Āvaṭṭasoe saṁgamabhijānati.

6. (A self-knowing *muṇi*) perceives attachment as a whirl-pool).

७ सीओसिणच्चाई से निग्गथे अरइ-रइ-सहे फरुसियं णो वेदेति।

7. Sīosiṇaccāī se niggaṁthe arai-rai-sahe pharusiyaṁ ṇo vedeti.

7. A Jain ascetic (*Nirgrantha*) endures extremities of weather and does not fall a prey either to the ennui (created in the practice of self-restraint) or to the delights (produced by self-indulgence). He is unmindful of the pain.

ANNOTATION 7. Every person is destined to suffer adversities in this world. More so is a *sādhaka* who leads a life of non-violence and non-acquisitiveness. An ignorant person feels the pain of adversities, while a wise one is aware of adversities, but he does not allow them to make him suffer. His endurance is so much developed that he does not tag pain to his knowledge of it.

---

1. The word *muṇī* means a wise man It comes from the root √*muṇ* meaning 'to know'. According to the commentator, the word *munī* is explained as follows

   "Manute manyate vā jagataḥ trikālāvasthām muniḥ"
   i.e.— one who knows past, present and future states of the universe.

2 *Dharma* means nature Hence *dharmavit* means one who is conversant with the nature of Reality or that of the Soul in the context of *sādhanā*.

८. जागर-वेरोवरए वीरे ।

8. Jāgara-verovarae vīre.

8. A bold one is he who is wide-awake and above enmity.

९. एवं दुक्खा पमोक्खसि ।

9. *Evaṁ dukkhā pamokkhasi.*

9. O bold one! it (is) thus (i.e. through the practice of prudence, non-attachment, tolerance, awakening and friendliness) that you will get rid of suffering.

१०. जरामच्चुवसोवणीए णरे, सययं मूढे धम्मं णाभिजाणति ।

10. Jarāmaccuvasovaṇīe ṇare, sayayaṁ mūḍhe dhammaṁ ṇābhijāṇati.

10. A person, who is enslaved by birth and death and is perpetually stupefied by delusion, does not comprehend *Dharma*.

११. पासिय आउरे पाणे अप्पमत्तो परिव्वए ।

11. *Pāsiya āure pāṇe appamatto parivvae.*

11. Seeing torpid beings tormented, one should be ever vigilant.

ANNOTATION 11. Consciousness and unconsciousness are relative terms. When one is conscious of the external world, he is unconscious of the Inner Self. Conversely when one is conscious of the Inner Self, he is unconscious of the external world. One who is conscious of the external world throws the Inner Self into oblivion; that is why he becomes unwatchful. Thus unwatchfulness means sinking into oblivion. One who is conscious of the Inner Self is constantly alive to it. Hence, he remains ever vigilant. Thus watchfulness means constant consciousness. Constant consciousness means to be heedful and to throw into oblivion the causes which make one heedless.

१२. मंता एयं मइमं ! पास ।

12. *Manta eyam maimam! pāsa.*

12. O wise one! contemplate and realize this.

१३. आरंभजं दुक्खमिणं ति णच्चा।

13. *Ārambhajam dukkhamiṇam ti ṇaccā.*

13. Suffering is the offspring of violence — realising this, (try to be ever vigilant).

१४. माई पमाई पुणरेइ गब्भं।

14. *Māi pamāi puṇarei gabbham.*

14. A deceitful and unwatchful person is born again and again.

१५. उवेहमाणो सद्द-रूवेसु अंजू, माराभिसंकी मरणा पमुच्चति।

15. *Uvehamāṇo sadda-rūvesu amjū, mārābhisamkī maraṇā pamuccati.*

15. One who is indifferent to colour (form) and sound is ingenuous (i. e. self-disciplined).
One who expects death[1] at any moment, transcends its limitations.

१६ अप्पमत्तो कामेहिं, उवरतो पावकम्मेहिं, वीरे आयगुत्ते जे खेयण्णे।

16. Appamatto kāmehim, uvarato pāvakammehim, vīre āyagutte je kheyaṇṇe.

16. One who is vigilant against desires and ceases from delinquent behaviour is bold and self-secured. (Such a person) knows the essence of things.

१७ जे पज्जवजाय-सत्थस्स खेयण्णे, से असत्थस्स खेयण्णे,
जे असत्थस्स खेयण्णे, से पज्जवजाय-सत्थस्स खेयण्णे।

---

1. The alternate translation of this aphorism is as follows

One who is apprehensive of sensuality transcends Death.

17. Je pajjavajāya-satthassa kheyaṇṇe, se asatthassa kheyaṇṇe,
Je asatthassa kheyaṇṇe, se pajjavajāya-satthassa kheyaṇṇe.

17. One who is conversant with the core of attachment to various phases (of sensual objects) knows the core of detachment.
One who is conversant with the core of detachment knows the core of attachment to various phases (of sensual objects).

१८ अकम्मस्स ववहारो न विज्जइ।

18. Akammassa vavahāro na vijjai.

18. For him who is free from *karmas* (i.e. who is pure) there is no appellation — he is not designated by name or clan.

१९. कम्मुणा उवाही जायइ।

19. Kammuṇā uvāhī jāyai.

19. It is because of *karmas* that the soul becomes conditioned by extraneous impositions.

ANNOTATIONS 18-19. Body, form, colour, name, clan, experience of pleasure and pain, births in various genera — all these are responsible for causing distinctions amongst souls. The ultimate cause of all these distinctions is *karma*. That is why a soul bound by *karmas* has various sorts of appellations and extraneous impositions. On the contrary, a soul free from bondages has neither any appellation nor any extraneous imposition.

२०. कम्मं च पडिलेहाए।

20. *Kammaṃ ca paḍilehāe.*

20. See (in meditation) *karma* (and strive to cast it off).

२१. कम्ममूलं च जं छणं।

21. *Kammamūlaṁ ca jaṁ chaṇaṁ*

21. The root of *karma* is violence[1].

२२ पडिलेहिय सव्व समायाय।

22. Padılehıya savvam samāyāya.

22. After having seen (ın medıtation) the *karma*, one ought to embrace perfect self-dıscıplıne.

२३ दोहिं अतेहिं अदिस्समाणे।

23. Dohiṁ amtehıṁ adıssamāṇe.

23. One should keep oneself away from the twin end-poınts (of attachment and aversıon).

ANNOTATION 23. Whıle a person possessed of attachment is exposed to attachment and a person possessed of aversion ıs exposed to aversıon, a person devoıd of all sorts of passions is exposed to neıther.

२४ तं परिण्णाय मेहावी।

24. *Taṁ pariṇṇāya mehāvī.*

24. A sage should comprehend (attachment and aversion) and forswear them.

२५. विदित्ता लोग, वता लोगसण्ण से मइम परक्कमेज्जासि।

—त्ति बेमि।

25. Vıdıttā logaṁ, vaṁtā logasaṇṇaṁ se maımam parakkamejjāsı.

— Ttı bemı

25. After comprehendıng (the consequences of venturing ın) the realm (of sensualıty) and dısgorging attachment to sensualıty, a sage should dılıgently practıse (self-restraint).

—I say so.

1 Alternate translation of this aphorism is as follows The root of violence is *karma*

SECTION II

बीओ उद्देसो *Bio Uddeso*

परमबोध-पदं

२६. जातिं च वुड्ढिं च इहज्ज ! पासे।

Paramabodha-padam

26. *Jātim ca vuḍḍhim ca ihajja! pāse.*

Knowledge of the Supreme Reality

26. O Noble One! See (in meditation) birth and growth.

ANNOTATION 26. To see birth means to observe the chain of births. One, who observes birth by diving deep into his own mind, regains memory of a number of his previous births through further observation. We easily remember events which had taken place ten or twenty years back. Similarly, the last birth also should be in our memory. But usually it is not so. The reason for this is stupefication caused by extreme pain felt at the time of birth and death.

Jātamāṇassa jam dukkham maramāṇassa jamtuṇo/
Teṇa dukkheṇa sammūḍho, jātim ṇa sarati appaṇo//

By observing birth — by concentrating on it — the stupefication is overcome and the memory of the past births is regained.

२७. भूतेहिं जाणे पडिलेह सातं।

27. *Bhūtehim jāṇe paḍileha sātam.*

27. Know (the bondage and consequences of *karma* experienced by) beings and see their happiness (and sufferings)[1].

ANNOTATION 27. According to the author of the *Cūrṇi*, the purport of this aphorism is:
You should not do that which is disliked by others.

२८. तम्हा तिविज्जो परमंति णच्चा, समत्तदंसी ण करेति पावं ।

28. *Tamhā tivijjo paramaṁti ṇaccā, samattadaṁsī ṇa kareti pāvaṁ.*

28. That is why a *Trividya*[2] (i.e. a person knowing three sciences), after having comprehended the Supreme[3] Reality (becomes equanimous)[4]. The equanimous person does not commit sin (such as indulging in violence, etc.).

---

1. The alternate translation of this aphorism is as follows

   Treat all beings as you do yourself Realize the significance (of the truth) that (just as you like) pleasure (and dislike pain, so do others).

2. The Author of the *Cūrṇi* interprets this term in two forms (i) *tivijja*, and (ii) *ativijja*

   He states "*Vijjatti he vidvan' ahavā ativijjū*"

   The author of the *vṛtti*, however, interprets it as *attivijja* It seems that the erosion of the tradition of the interpretation of the term *tivijja* is the cause of resorting to separation of the conjunction between *tamhā* and *ativijja* But according to one view, the text should be *tivijja* The Buddhist literature has retained the tradition of its meaning in its original form (See the annotation above)

3. The word *parama* (i e Supreme Reality) stands for truth or *nirvāṇa* The trinity — Right Knowledge, Right Perception and Right Conduct being the means of achieving *parama* — is also termed as *parama*

4. The variant of *sammatta* (*samatva*) is *sammatta* (*samyaktva*). In the *Āvaśyaka Niryukti samyaktva* and *samatva* have been shown to be synonyms

   Samayā sammatta pasattha saṁti siva hia suhaṁ animdam ca
   Aduguṁchiamagarahiaṁ aṇavajjaime'vi egaṭṭhā..

   (— *Āvaśyaka Niryukti*, verse 1046 with Malyagiri's *vṛtti*, page 575)) If the variant *sammattadaṁsī* is accepted, the translation of this aphorism would be —

ANNOTATION 28. The three sciences are:

1. The science of memory of past births.
2. The science of knowing the animal kingdom.
3. The science of critically analysing their (animals'). pleasures and sufferings.

One who has mastered these three sciences is called a *trividya*. According to the Buddhist tradition, *tivijja* is three types of knowledge:

1. Knowledge of the past births.
2. Knowledge of birth and death (of beings).
3. Knowledge of purging of defilements of consciousness.

Attachment and aversion are two ultimate causes of *Karma*. They are the twin causes of loss of equanimity. One affected with attachment and aversion is too stupefied to retain equanimity or realise the intrinsic equality of all animals. One who fails to realise this equality, commits sin by being attached to one or becoming averse to other. On the other hand, an equanimous person has neither attachment to anyone nor aversion to any other; that is why, he does not commit sin.

२९. उम्मुंच पासं इह मच्चिएहिं ।

29. *Ummuṁca pāsaṁ iha macciehiṁ.*

.... .That is why a *trividya*, having comprehended the Supreme Reality (becomes *samyaktvadarśī* i.e. one possessing Right Perception). A *samyaktvadarśī* does not commit sin (i e., indulging in violence, etc.) 'That a *samyaktvadarśī* never commits sin' is an aphorism pregnant with mysticism. One who realizes the true nature of sin is incapable of commiting any sin. Conversely, it is only he who does not know or realise its true nature, that commits sin.

Jānāmi dharamṁ, na ca me pravṛttih,
Jānāmyadharmam, na ca me nivṛttih ,

— 'I know the righteous way of life, yet I do not follow it. I know what is unrighteous and yet I do not refrain from it.' This is merely a superficial reflection. The right knowledge gained from profundity of consciousness does save one from indulging in unrighteous action

29. Cut across the shackles (of attachment) that bind to the mortals.

३०. आरंभजीवी उ भयाणुपस्सी ।

30. *Ārambhajīvī u bhayāṇupassī.*

30. Fears haunt him who lives by the sword.

ANNOTATION 30. By '*āraṁbha*' is meant hitting, cutting and killing. One perpetrates *āraṁbha* to gain worldly possessions. Thieves, bandits and the like who indulge in violence and acquisitiveness on a large scale are incessantly bedevilled with the fear of incarceration, apprehension, decapitation, etc.

३१. कामेसु गिद्धा णिचयं करेंति, संसिच्चमाणा पुणरेंति गब्भं ।

31. *Kāmesu giddhā ṇicayaṁ karenti, saṁsiccamāṇā puṇareṁti gabbhaṁ.*

31. Sensualists pile up acquisitions. Nourished (with attachment to possessions), they are born again and again.

ANNOTATION 31. In the quartet (i.e. righteousness, wealth, desires, and salvation) of the principal objects of life, desire is the end and wealth the means. The present apopthegm elucidates the truism that attachment to desire impels one to amass riches.

३२. अवि से हासमासज्ज, हंता णंदीति मन्नति ।
अलं बालस्स संगेणं, वेरं वड्ढेति अप्पणो ।

32. *Avi se hāsamāsajja, haṁtā ṇaṁdīti mannati.*
Alaṁ bālassa saṁgeṇaṁ, veraṁ vaḍḍheti appaṇo.

32. A pleasure-seeker derives a sadistic delight from killing other beings.
What benefit does an ignorant one derive from such

sadism? He incurs more and more enmity (of other beings) by this.[1]

ANNOTATION 32. Just as some people derive pleasure out of killings, so do others out of telling a lie, committing thefts, debauchery, and accumulating wealth. All of them augment enmity.

३३. तम्हा तिविज्जो परमंति णच्चा, आयंकदंसी ण करेति पावं।

33. *Tamhā tivijjo paramaṁti ṇaccā, āyaṅkadaṁsī ṇa kareti pāvaṁ.*

33. That is why a *trividya* ,having comprehended the Supreme Reality, (perceives terror in act of violence, etc.). He who perceives terror in (act of violence, etc.) does not commit sin (viz., indulging in violence etc.[2]).

३४. अग्गं च मूलं च विगिंच धीरे।

34. *Aggaṁ ca mūlaṁ ca vigiṁca dhīre.*

34. O sober one! cast off the root and the ramifications (of sorrow).

ANNOTATION 34. Some philosophers believe in analysing only the effects (or remifications) and as such they never get to the root-cause of a phenomenon. They cannot fathom the depths of the problem. Bhagavān Mahāvīra concentrated more on the cause of the problem rather than on its effect. The root of all sufferings according to him is *moha* (delusion). The rest are its remifications.

---

1. The alternate translation of this aphorism may be done as follows

   This (sadistic killing) is enough for an ignorant one to be bound by *karmas* He incurs more and more enmity.

2. Lord Buddha once exhorted his disciples·"O Mendicants! It is to be hoped that a person who perceives the element of terror in a vice would be redeemed of all vices in the world."

   (— Aṅguttara Nikāya, Part I, page 51)

३५. पलिच्छिंदिया णं णिक्कम्मदंसी।

35. *Palicchindiyā ṇaṁ nikkammadaṁsī*

35. Man achieves self-realization through extirpation (of attachment and aversion by practising self-restraint and penance).

ANNOTATION 35: The soul does exist, but it is not visible. Passions — attachment and aversion — are impediments in preceiving it. They spread a shroud of *karmas* upon the soul, making it difficult to perceive itself. When the passions are weeded out, the soul becomes *niṣkarma* (i. e. free from the veils of *karmas*).

Niṣkarmadarśī can be interpreted as one who has attained

1. Self-realisation,
2. Salvation,
3. Omniscience, or
4. Non-action.

The fundamental basis of Mahāvīra's technique of *sādhanā* is non-action. Reality is only that in which there is action. The natural activity of soul is action of consciousness. Any activity apart from this is not a natural one. To cease from un-natural activity is the secret of attaining natural activity. The moment the natural activity is attained, activities of attachment and aversion cease. Cf. 4/50.

३६. एस मरणा पमुच्चइ।

36. *Esa maraṇā pamuccai*

36. He (i. e. one who has attained self-realization) transcends Death.

३७. से हु दिट्ठपहे मुणी।

37. *Se hu diṭṭhapahe munī*

37. Only, a *munī* who has attained self-realization has perceived the path (leading to salvation).

३८. लोयंसी परमदंसी विवित्तजीवी उवसंते,
समिते सहिते सया जए कालकंखी परिव्वए।

38. *Loyaṁsī paramadaṁsī vivittajīvī uvasaṁte,*
Samite sahite sayā jaye kālakaṁkhī parivvae.

38. One who perceives the Supreme Reality in the *loka*[1] leads a life of recluse and pursues asceticism unto his last breath, subduing his passions, conducting himself upright, equipping himself with (knowledge, etc.) and remaining ever vigilant.

ANNOTATIONS 38. Bhagavān Mahāvīra has prescribed a life-long course of monkhood. A person who has practised asceticism in the true sense of the word, cannot retrace his steps. That is why, this prescription is not superimposed but is natural.

३९. बहुं च खलु पाव-कम्मं पगडं।

39. Bahuṁ ca khalu pāva-kammaṁ pagaḍaṁ.

39. (This soul) has committed many a sin (in the past).

४०. सच्चंसि धितिं कुव्वह।

40. *Saccaṁsi dhitiṁ kuvvaha.*

40. Be steadfast in Truth[2].

४१. एत्थोवरए मेहावी सव्वं पाव-कम्मं झोसेति।

41. Etthovarae mehāvī savvaṁ pāva-kammaṁ jhoseti.

41. The wise one who is immersed in Truth causes all *karmas* to wither away.

---

1. Cf.2./125.
2. That is to say, stay in Truth, experience ecstacy in Truth, do not depart from Truth

अणेगचित्त-पदं

४२ अणेगचित्ते खलु अय पुरिसे, से केयण अरिहए पूरइत्तए।

Aṇegacitta-padaṁ

42. Aṇegacitte khalu ayaṁ purise, se keyaṇaṁ arihae pūraittae.

Manifold Desires of Man

42. Man has many desires; he wants to fill up a sieve.

ANNOTATION 42. The author has compared desire with a sieve. Desire is impossible of fulfilment, just as a sieve is. The author of the *Cūrṇi* here quotes a verse —

Na śayāno jayennidrām, na bhuñjāno jayet kṣudhām /
Na kāmamānaḥ kāmānām, lābheneha praśāmyati //

One cannot conquer sleeplessness by sleep; hunger by food and desire by gain.

४३ से अण्णवहाए अण्णपरियावाए अण्णपरिग्गहाए, जणवयवहाए जणवयपरियावाए जणवयपरिग्गहाए।

43. Se aṇṇavahāe aṇṇapariyāvāe aṇṇapariggahāe, janavayavahāe janavayapariyāvāe janavayapariggahāe.

43. (A man afflicted with desire indulges in actions) in order to kill, torture and subjugate others, and in order to perpetrate genocide, tyranny and imperialism.

संजमाचरण-पदं

४४. आसेवित्ता एतमट्ठं इच्चेवेगे समुट्ठिया, तम्हा त विइय नो सेवए।

Saṁjamācaraṇa-padaṁ

44. *Āsevittā etamaṭṭhaṁ iccevege samuṭṭhiyā*, taṁhā taṁ biiyaṁ no sevae.

Practice of Self-discipline

44. Some people first indulge in the aforesaid activities and then take to the practice of self-discipline. Therefore, they do not again indulge in these actions (viz. sensual pleasures, violence, etc.).

४५. णिस्सारं पासिय णाणी, उववायं चवणं णच्चा। अणण्णं चर माहणे !

45. *Ṇissāraṁ pāsiya ṇāṇī, uvavāyaṁ cavaṇaṁ ṇaccā, aṇaṇṇaṁ cara māhaṇe!*

45. O wise one! see that sensual objects are worthless. Know that birth and death (are inevitable). Hence, O *māhana* (i.e. practitioner of non-violence) ! follow the unique (path of continence or salvation).

४६. से ण छणे ण छणावए, छणंतं णाणुजाणइ।

46. *Se ṇa chaṇe ṇa chaṇāvae, chaṇaṁtaṁ ṇāṇujāṇai.*

46. He (the *māhaṇa*) should neither himself cause violence to beings, nor get others to do so, nor should he approve of others doing it.

४७. णिव्विंद णंदिं अरते पयासु।

47. *Ṇivviṁda ṇaṁdiṁ arate payāsu.*

47. Always give a cold shoulder to enjoyment (of sensual pleasures). Do not get enamoured of women.

४८. अणोमदंसी णिसन्ने पावेहिं कम्मेहिं।

48. Aṇomadaṁsī ṇisanne pāvehiṁ kammehiṁ.

48. One who perceives the Supreme Reality has no regard for sins.

४९. कोहाइमाणं हणिया य वीरे, लोभस्स पासे णिरयं महंतं।
तम्हा हि वीरे विरते वहाओ, छिंदेज्ज सोयं लहुभूय-गामी ।।

49. *Kohāimāṇaṁ haṇiyā ya vīre, lobhassa pāse ṇirayaṁ mahaṁtaṁ.*

Taṁhā hi vīre virate vahāo, chindejja soyaṁ lahubhūya-gāmi..

49. The dauntless one should lay axe to anger and pride which are the vanguards of passions (*kasāya*) and should look upon avidity as a great hell. (*Avidity is* hell); that is why a dauntless one who moves unimpeded like a breeze, ceasing from killing (other beings), should destroy desires.

५०. गंथं परिण्णाय इहज्जेव वीरे, सोयं परिण्णाय चरेज्ज दंते।
उम्मग्ग लद्धुं इह माणवेहिं, णो पाणिणं पाणे समारभेज्जासि ।।
—त्ति बेमि।

50. *Gaṁthaṁ pariṇṇāya ihajjeva vīre, soyaṁ pariṇṇāya carejja daṁte.*

Ummagga laddhum iha māṇavehiṁ, no pāṇiṇaṁ pāṇe samārabhejjāsi..

— Tti bemi.

50. A heroic subjugator of senses should move about, having instantly forsworn acquisitiveness and desire.

One can emerge out from the ocean of mundane existence in this very life of a human being. A *muṇi* should not indulge in violence after having obtained it (i. e. birth as a human being).

— I say so.

SECTION III

तइओ उद्देसो — *Taio Uddeso*

अज्झत्थ-पदं

५१. संधिं लोगस्स जाणित्ता।

Ajjhattha-padaṁ

51. *Samdhim logassa janitta.*

Spiritual World

51. Having comprehended the nature of the Self, a *muṇī* ought not to (wallow in stupor).

ANNOTATION 51. Consciousness is the innate characteristic of the Self. To be conscious of it means to be vigilant. Infatuation is not possible unless one is not enlivened by consciousness. Knowing that there is a loophole in the walls of the prison, it is not in the interests of the captive to wallow in stupor. Similarly it is not in the interest of a *sādhaka* to wallow in stupor when he comes to know that there is a way out of the prison of delusion.

५२. आयओ बहिया पास।

52. *Āyao bahiyā pāsa.*

52. Perceive other living beings as equal to your Self.

५३. तम्हा ण हंता ण विघायए।

53. Taṁhā ṇa haṁtā ṇa vighāyae.

53. (All beings like pleasure and dislike suffering;) therefore, a *muni* should neither himself kill other beings nor get others to do so.

५४ जमिणं अण्णमण्णावितिगिच्छाए पडिलेहाए ण करेइ पाव कम्मं,
किं तत्थ मुणी कारण सिया ?

54. Jamiṇam aṇṇamaṇṇāvatigicchāe paḍilehāe ṇa karei pāvaṁ kammaṁ, kiṁ tattha muṇī kāraṇaṁ siyā ?

54. One does not commit sinful actions out of mutual apprehension or in others' presence. Is this an act befitting a sage?

ANNOTATION 54. It is spiritual knowledge which induces one not to commit sin. A true spiritualist does not commit sin either in the presence of others or otherwise. However, the pragmatist does not commit sin in public, while he does so in privacy.

A disciple inquired of his preceptor, "O Venerable One! Would it be a true renunciation if one does not commit sin just because of fear, apprehension or shyness of others?"

The preceptor replied, "It is not true renunciation. One whose conscience is not induced to forswear sinful *karmas* is certainly not a sage. He is a sage only in name."

५५. समयं तत्थुवेहाए, अप्पाणं विप्पसायए ।

55. *Samayam tatthuvehāe, appāṇaṁ vippasāyae.*

55. By practising equanimity in life one should gratify one's Self.

ANNOTATION 55. Equanimity means not to commit sinful action both in privacy and in public. Only that *sādhaka* can remain in a blissful state of mind (i.e. pure), whose conduct is uniform both publicly and privately. The conscience of a person, who keeps committing sins privately cannot remain really gratified — it becomes defiled.

५६. अणण्णपरमं नाणी, णो पमाए कयाइ वि ।
आयगुत्ते सया वीरे, जायामायाए जावए ॥

56. *Aṇaṇṇaparamaṁ nāṇī, ṇo pamāe kayāi vi.*
Āyagutte sayā vīre, jāyāmāyāe jāvae..

56 A *muṇi* (sage) should not be slack even for a single moment in the effort to achieve the Supreme Truth (i. e. self-realization). He should perpetually subdue his sense and be bold. He should live on a limited diet.

५७. विरागं रूवेहिं गच्छेज्जा, महया खुड्डएहिं वा ।

57. *Virāgaṁ rūvehiṁ gacchejjā, mahayā khuḍḍaehi vā.*

57. One should develop indifference to all kinds of forms (substances) — both trivial and grand.

५८. आगतिं गतिं परिण्णाय, दोहिं वि अंतेहिं अदिस्समाणे ।
से ण छिज्जइ ण भिज्जइ ण डज्झइ, ण हम्मइ कंचणं सव्वलोए ॥

58. *Āgatiṁ gatiṁ pariṇṇāya, dohiṁ vi aṁtehiṁ adissamāṇe,*

Se ṇa chijjai ṇa bhijjai ṇa ḍajjhai, ṇa hammai kaṁcaṇaṁ savvaloe..

58. Comprehending the (phenomenon of) departure (from one life) and arrival (into another life) (i. e. recurrent transmigration), one remains unexposed to the twin end-points (of attachment and aversion). In no part of the world, does he meet with mutilation, vulnerability, incineration or decapitation.

ANNOTATION 58. *Yasya hastau ca pādau ca, jihvāgraṁ ca susaṁyatam/*
Indriyāṇi ca guptāni, rājā tasya karoti kim?//

Even a king cannot inflict any harm on a person who has all his senses i. e. hands, feet and the tip of the tongue in full control.

५९. अवरेण पुव्वं ण सरंति एगे, किमस्सतीतं ? किं वागमिस्सं ?
भासंति एगे इह माणवा उ, जमस्सतीतं आगमिस्सं ॥

59. *Avareṇa puvvam ṇa saraṁti ege, kimassatītam? kim vāgamissaṁ?*

Bhāsaṁti ege iha māṇavā u, jamassatītaṁ āgamissaṁ.

59. Some people do not contemplate the Past and the Future — what was the Past of this? What will be the Future of this? Some persons assert that which was the Past of the soul will be its Future.

६०. णातीतमट्ठं ण य आगमिस्सं, अट्ठं नियच्छंति तहागया उ।
विधूत-कप्पे एयाणुपस्सी, णिज्झोसइत्ता खवगे महेसी ॥

60. *Ṇātītamaṭṭhaṁ ṇa ya āgamissaṁ, aṭṭhaṁ niyacchaṁti tahāgayā u/*

Vidhūta-kappe eyāṇupassī, ṇijjhosaittā khavage mahesī //

60. *Tathāgatas* are indifferent to the things of Past and Future.

The great seers who observe the *Dhuta*[1] code of conduct, annihilate (the *karma*-body) by attenuating it through becoming observer of the Present.

ANNOTATIONS 59-60. These aphorisms can be explained from both points of view, viz. philosophical point of view and view-point of *sādhanā*.

The philosophical interpretation is as follows:

Some philosophers do not believe in the law of causality with respect to the past and future of a soul.

Some other philosophers, on the other hand, contend that what the past of soul was will be its future also.

The *Tathāgatas* do not recognise the past and the future of a thing.

A great Seer scrutnizes all these schools of thought. Doing so, he observes the higher conduct prescribed as

1. See 6/24.

dhuta (to be described in the chapter VI). Thereby attenuating the *karma* body, he ultimately gets rid of it.

From the point of view of *sadhanā*, these aphorisms can be interpreted thus:

There are some *sādhakas* who neither give heed to the memory of the sensual pleasures of the past nor desire for future pleasures. Some other *sādhakas* assert that the past was not satiated with self-indulgence, and therefore, it follows that the future also would not be satiated with it.

It is the memory of the past pleasures and the desires for the future ones that breed attachment, aversion and delusion. That is why, the *Tathāgatas* (i.e. the aspirants who strive for the attainment of the state of Perfect Equanimity) do not head the matters of the Past and Future—they do not allow such state of mind to be created as is filled with attachment and aversion.

One whose conduct is such as to pacify or get rid of attachment, aversion and delusion is called as a "*vidhūta-kalpa*" of "one observing the *dhuta* code of conduct".

One who is *tathāgata* and *vidhūta-kalpa* is *eyāṇupassī*. which can be interpreted in three ways:

1. *Etadanupaśyī* — One who observes the realities happening in the present only.
2. *Ekānupaśyī* —One who observes the soul as 'solitary'.
3. *Ejānupasyī* — One who observes the vibrations (of the *karma* body) or transformations taking place on account of the observance of the *dhuta* code of conduct.

Such a *sādhaka* annihilates the *karma* body by remaining free from attachment and aversion.

६१. का अरई ? के आणंदे ? एत्थंपि अग्गहे चरे।
सव्वं हासं परिच्चज्ज, आलीण-गुत्तो परिव्वए ॥

61. *Kā araī? Ke āṇande ? Etthampi aggahe care /*

Savvaṁ hāsaṁ pariccajja, ālīṇa-gutto parivvae //

61. (To a *sādhaka*) what is ennui? And what is pleasure? He should not respond to either of these alternatives.

Abandoning all kinds of (frivolities such as) laughter,

etc. and subjugating the senses and disciplining the mind speech and body, he should lead the life of an ascetic.

६२. पुरिसा ! तुममेव तुमं मित्तं, किं बहिया मित्तमिच्छसि ?

62. *Purisā! tumameva tumaṁ mittam, kiṁ bahiyā mittamicchasi ?*

62. O man! You are your own friend. (Then) why seek[1] one outside?

६३. जं जाणेज्जा उच्चालइयं, तं जाणेज्जा दूरालइयं ।
जं जाणेज्जा दूरालइयं, तं जाणेज्जा उच्चालइयं ॥

63. *Jam jāṇejjā uccālaiyaṁ, taṁ jāṇejjā dūrālaiyaṁ /*

Jam jāṇejjā dūrālaiyaṁ, taṁ jāṇejjā uccālaiyaṁ //

63. One, whom you consider to be devoted to the Supreme Reality, know him to be devoted to that which is quite remote from (lust).

And one, whom you consider to be devoted to that which is quite remote from (lust), know him to be devoted to the Supreme Reality[2].

६४. पुरिसा ! अत्ताणमेव अभिणिगिज्झ, एवं दुक्खा पमोक्खसि ।

64. *Purisā! attāṇameva abhiṇigijjha, evaṁ dukkhā pamokkhasi.*

64. O man! grasp the Soul. This is how you will be emancipated from sufferings.

---

1. The alternate translation of this aphorism can be done as follows:

You are your own friend, then why long for external friend?

2. The alternate translation of this aphorism can be done as follows

One, whom you consider to be devoted to the Supreme Reality — know him to be devoted to the Highest (aim) and vice-versa.

ANNOTATION 64. The word soul is used here for consciousness, mind and body. The meaning of the word *abhinigraha* is — to go near and grasp. One who goes near his mind, grasps it, knows it and observes it, gets rid of all his miseries. To know intimately is to grasp. Effort to control generates a reaction. It does not lead to control. Knowledge cannot be achieved by it. In the matter of religion, *nigraha* is nothing but to know the Truth.

६५. पुरिसा ! सच्चमेव समभिजाणाहि ।

65. Purisā! saccameva samabhijāṇāhi.

65. O Self! follow the Truth and Truth alone.

६६. सच्चस्स आणाए उवट्ठिए से मेहावी मारं तरति ।

66. Saccassa āṇāe uvaṭṭhie se mehāvī māraṁ tarati.

66. A wise person who is always at the beck and call of Truth transcends Death (or sensualities).

६७. सहिए धम्ममादाय, सेयं समणुपस्सति ।

67. *Sahie dhammamādāya, seyaṁ samaṇupassati.*

67. An aspirant after Truth realizes beatitude after espousing righteousness.

६८. दुहओ जीवियस्स, परिवंदण-माणण-पूयणाए, जंसि एगे पमादेंति ।

68. Duhao jīviyassa, parivaṁdaṇa-māṇaṇa-pūyaṇāe, jaṁsi ege pamādeṁti.

68. Being overwhelmed by attachment and aversion, man (struggles) for present life and for fame, honour and self-glorification. Even some *sādhakas* are stupefied by them[1].

1. The alternate translation of this aphorism can be done as follows:

Man (indulges in actions) in order to achieve fame, honour and self-glorification both in this world as well as in the one beyond. Even some *sādhakas* are stupefied by them.

SECTION IV

चउत्थो उद्देसो — Cauttho Uddeso

कसायविरइ-पदं

७१ से वंता कोहं च, माणं च, मायं च, लोभं च ।

Kasāyavirai-padaṁ

71. Se vaṁtā kohaṁ ca, māṇaṁ ca, māyaṁ ca, lobhaṁ ca.

Riddance of Kaṣāya

71. A *sādhaka* is he who disgorges anger, pride, deceit and greed from himself.

७२. एयं पासगस्स दंसणं उवरयसत्थस्स पलियंतकरस्स ।

72. Eyaṁ pāsagassa daṁsaṇaṁ uvarayasatthassa paliyaṁtakarassa.

72. This is the philosophy of a true abstainer from violence and a seer who has removed the veils (of the *karmas* obscuring the perspicacity).

७३. आयाणं [णिसिद्धा ?] सगडब्भि ।

73. Āyāṇaṁ (ṇisiddhā ?) sagaḍabbhi.

73. Only he who obstructs the ultimate causes of the (*karmas*) (viz. attachment and aversion), is able to smash his own (*karmas*).

७४ जे एगं जाणइ, से सव्वं जाणइ,
जे सव्व जाणइ, से एग जाणइ ।

74. Je egaṁ jāṇai, se savvaṁ jāṇai,
Je savvaṁ jāṇai, se egaṁ jāṇai.

74. One who cognizes one cognizes all.
One who congizes all cognizes one.

ANNOTATION 74. So developed is the knowledge of a person who has cognized the tri-temporal modes of one substance that he is capable of cognizing all substances and *vice-versa*.

The substances have two kinds of modes:

(1) inherent and

(2) externally derived.

Unless both of these are fully comprehended, even a single entity cannot be fully known. The comprehension of one entity through both kinds of modes leads one to the comprehension of all entities.

The spiritual significance of this *sūtra* can be expressed thus:

One who knows the soul knows everything, and *vice-versa*.

७५ सव्वतो पमत्तस्स भय, सव्वतो अप्पमत्तस्स नत्थि भयं ।

75. Savvato pamattassa bhayaṁ, savvato appamattassa natthi bhayaṁ.

75. An infatuated one feels apprehensions from all directions, while a self-possessed one has no apprehension from any direction.

७६ जे एग नामे, से वहु नामे,
जे वहु नामे, से एग नामे ।

76. Je egaṁ nāme, se bahuṁ nāme,
Je bahuṁ nāme, se egaṁ nāme.

76. He who vanquishes one vanquishes many;
And he who vanquishes many, vanquishes one[1].

७७. दुक्खं लोयस्स जाणित्ता।

77. *Dukkhaṁ loyassa jāṇittā.*

77. Having comprehended the nature of misery of the world,(one should lay axe to its very roots viz. *kaṣāya* (passions).

७८. वंता लोगस्स संजोग, जंति वीरा महाजाणं।
परेण परं जंति, नावकंखंति जीवियं॥

78. *Vaṁtā logassa saṁjogaṁ, jaṁti vīrā mahājāṇaṁ.*
Pareṇa paraṁ jaṁti, nāvakaṁkhaṁti jīviyaṁ.

78. The undaunted *sādhakas* who (cheerfully) turn their back upon worldly associations attain the Great Path (salvation or the Path to salvation). They continue to make progress. They do not crave for (intemperate) life any more.

७९ एग विगिंचमाणे पुढो विगिंचइ,
पुढो विगिंचमाणे एग विगिंचइ।

79. Egaṁ vigiṁcamāṇe puḍho vigiṁcai,
Puḍho vigiṁcamāṇe egaṁ vigiṁcai.

79. One who forswears one forswears many;
One who forswears many forswears one.

ANNOTATIONS 76-79. These two aphorisms can be interpreted in several ways from different points of views.

८०. सड्ढी आणाए मेहावी।

80. *Saḍḍhī āṇāe mehāvī.*

---

1. The alternate translation of this aphorism can be done as follows

One who is single-natured is many-natured and vice-versa.

80. He who reposes his (entire) faith in the instruction (of the *Tīrthaṅkaras*) is a (really) wise one.

८१. लोगं च आणाए अभिसमेच्चा अकुतोभयं ।

81. *Logaṁ ca āṇāe abhisameccā akutobhayaṁ.*

81. One having known the world (of passions) through the Instruction (of the *Tīrthaṅkaras*) becomes intrepid (i.e. he has no apprehension from any direction).

८२. अत्थि सत्थं परेण परं, णत्थि असत्थं परेण परं ।

82. *Atthi satthaṁ pareṇa paraṁ, ṇatthi asatthaṁ pareṇa paraṁ.*

82. There is (always) a weapon mightier than another one; whereas there is no weapon mightier than the state of disarmament.

ANNOTATION 82. Malice, hatred, wrath, etc. are various weapons, whereas friendliness, forgiveness, tolerance, etc. are means of disarmament. Different weapons have different degrees of destructiveness. As for example, X is less inimical to A, more inimical to B, still more inimical to C and so on and so forth. Thus does the intensity of enmity of X towards other persons vary. This shows that the edges of weapons have different degrees of bluntness or sharpness.

Violence is not only committed by the use of weapons but it itself is a sort of weapon. Violence means lack of self-discipline. One whose senses and mind are not under his control is a weapon to every living being. Abstinence from violence is a non-weapon i.e. a means of disarmament, One's own restraint towards all living beings is non-violence. One whose senses and mind are under his control does not act as a 'weapon' to all living beings.

८३. जे कोहदंसी से माणदंसी, जे माणदंसी से मायदंसी ।
जे मायदंसी से लोभदंसी, जे लोभदंसी से पेज्जदंसी ।
जे पेज्जदंसी से दोसदंसी, जे दोसदंसी से मोहदंसी ।

जे मोहदंसी से गब्भदंसी, जे गब्भदंसी से जम्मदंसी ।
जे जम्मदंसी से मारदंसी, जे मारदंसी से निरयदंसी ।
जे निरयदंसी से तिरियदंसी, जे तिरियदंसी से दुक्खदंसी ।

83. *Je kohadaṁsī se māṇadaṁsī, je māṇadaṁsī se māyadaṁsī.*

Je māyadaṁsī se lobhadaṁsī, je lobhadaṁsī se pejjadaṁsī.

Je pejjadaṁsī se dosadaṁsī, je dosadaṁsī se mohadaṁsī.

Je mohadaṁsī se gabbhadaṁsī, je gabbhadaṁsī se jammadaṁsī.

Je jammadaṁsī se māradaṁsī, je māradaṁsī se nirayadaṁsī.

Je nirayadaṁsī se tiriyadaṁsī, je tiriyadaṁsī se dukkhadaṁsī.

83. One who harbours anger harbours conceit;
one who harbours conceit harbours deceit;
one who harbours deceit harbours avidity;
one who harbours avidity harbours attachment;
one who harbours attachment harbours aversion;
one who harbours aversion harbours delusion;
one who harbours delusion is conceived in the womb;
one who is conceived in the womb is born;
one who is born dies;
one who dies enters into the Inferno;
one who enters into the Inferno enters into the animal existence;
one who enters into the animal existence suffers agony.

८४. से मेहावी अभिनिवट्टेज्जा कोहं च, माणं च, मायं च, लोहं च,
पेज्जं च, दोसं च, मोहं च, गब्भं च, जम्मं च, मारं च, नरगं च,
तिरियं च, दुक्खं च ।

84. Se mehāvī abhinivaṭṭejjā koham ca, mānam ca, māyam ca, loham ca, pejjam ca, dosam ca, moham ca, gabbham ca, jammam ca, māram ca, naragam ca, tiriyam ca, dukkham ca.

84. A wise one should get rid of anger, conceit, deceit, avidity, attachment, aversion, delusion, existence in the womb, birth, death, the Inferno, animal existence and agony.

८५ एय पासगस्स दसण उवरयसत्थस्स पलियतकरस्स ।

85. Eyam pāsagassa damsaṇam uvarayasatthassa paliyamtakarassa.

85. This is the philosophy of a true abstainer from violence and a seer who has removed the veils (of the *karmas* obscuring the perspicacity).

८६ आयाण णिसिद्धा सगडब्भि ।

86. Āyāṇam ṇisiddhā sagaḍabbhi.

86. Only he who obstructs the ultimate causes (of the *karmas*) (viz. attachment and aversion) is able to smash his own (*karmas*).

८७ किमत्थि उवाही पासगस्स ण विज्जइ ?
णत्थि । — त्ति बेमि ।

87. Kimatthi uvāhī pāsagassa ṇa vijjai ?
Ṇatthi.

— Tti bemi

87. Does a seer (of Truth) ever has any extraneous impositions ?
No (he has) none.

— I say so.

CHAPTER IV

THE TRUTH

चउत्थं अज्झयणं

सम्मत्तं

CAUTTHAṀ AJJHAYAṆAṀ

SAMMATTAṀ

SECTION I

पढमो उद्देसो

Padhamo Uddeso

सम्मावाए अहिंसा-पदं

१ से बेमि—जे अईया, जे य पडुप्पन्ना, जे य आगमेस्सा अरहंता भगवंतो ते सव्वे एवमाइक्खंति, एवं भासंति, एवं पण्णवेंति, एवं परूवेंति—सव्वे पाणा सव्वे भूता सव्वे जीवा सव्वे सत्ता ण हंतव्वा, ण अज्जावेयव्वा, ण परिघेतव्वा, ण परितावेयव्वा, ण उद्दवेयव्वा।

Sammāvāe ahiṁsā-padaṁ

1. Se bemi—je aiyā, je ya paḍuppannā, je ya āgamessā arahaṁtā bhagavaṁto te savve evemāikkhaṁti, evaṁ bhāsaṁti, evaṁ paṇṇaveṁti, evaṁ parūveṁti—savve pāṇā savve bhūtā savve jīvā savve sattā ṇa haṁtavvā, ṇa ajjāveyavvā, ṇa parighetavvā, ṇa paritāveyavvā, ṇa uddaveyavvā.

The True Doctrine: Non-violence

1. I say —

The *Arhats* (Venerable Ones) of the past, those of the present and the future narrate thus, discourse thus, proclaim thus, and asseverate thus·

One should not injure, subjugate, enslave, torture or kill any animal, living being, organism or sentient being.

२. एस धम्मे सुद्धे णिइए सासए समिच्च लोयं खेयण्णेहिं पवेइए।

2. Esa dhamme suddhe niie sāsae samicca loyaṁ kheyannehiṁ paveie.

2. This Doctrine of Non-violence (viz. Ahiṁsā-dharma) is immaculate, immutable and eternal.

The Self-realised *Arhats*, having comprehended the world (of living beings), have propounded this (Doctrine).

३ तं जहा—उट्ठिएसु वा, अणुट्ठिएसु वा।
उवट्ठिएसु वा, अणुवट्ठिएसु वा।
उवरयदंडेसु वा, अणुवरयदंडेसु वा।
सोवहिएसु वा, अणोवहिएसु वा।
संजोगरएसु वा, असंजोगरएसु वा।

3. Taṁ jahā—utthiesu vā, aṇuṭṭhiesu vā;
uvatthiesu vā, anuvatthiesu vā;
uvarayadaṁḍesu vā, aṇuvarayadaṁḍesu vā;
sovahiesu vā, aṇovahiesu vā;
saṁjogaraesu vā, asaṁjogaraesu vā.

3. (The *Arhats* have propounded the Doctrine of Non-violence for one and all, equally for) those who are intent on practising it and those who are not;
those who are desirous to practise it and those who are not,
those who have eschewed violence and those who have not;
those who are acquisitive and those who are not;
those who are deeply engrossed in worldly ties and those who are not.

४. तच्चं चेयं तहा चेयं, अस्सिं चेयं पवुच्चइ।

4. *Taccaṁ ceyaṁ tahā ceyaṁ, assiṁ ceyaṁ pavuccai*

4. This Doctrine of *Ahiṁsā* is Truth. It is truely axiomatic. It is rightly enunciated here (i.e. in the Teachings of the *Arhats*).

५. तं आइइत्तु ण णिहे ण णिक्खिवे, जाणित्तु धम्मं जहा तहा।

5. Taṁ āiittu ṇa ṇihe ṇa ṇikkhive, jāṇittu dhammaṁ jahā tahā.

5. Having accepted this (Great vow of Non-violence), one should neither vitiate it nor forsake it.
   Comprehending the true spirit of the Doctrine, (one should practise it till one's last breath).

६ दिट्ठेहिं णिव्वेयं गच्छेज्जा ।

6. Ditthehiṁ ṇivveyaṁ gacchejjā.

6. He should be dispassionate towards sensual objects.

७. णो लोगस्सेसणं चरे ।

7. *No logassesaṇaṁ care.*

7. He should refrain from worldly desires.

ANNOTATION 7. The three main worldly desires are — craving for son, wealth and longevity. A *sādhaka* should not cherish these as well as such other worldly desires.

८. जस्स णत्थि इमा णाई, अण्णा तस्स कओ सिया ?

8. *Jassa ṇatthi imā ṇāī, aṇṇā tassa kao siyā?*

8. How can one who is bereft of the knowledge of this (Doctrine of *Ahiṁsā*), have the knowledge of other (Doctrines)?

९ दिट्ठ सुय मय विण्णाय, जमेय परिकहिज्जइ ।

9. Diṭṭhaṁ suyaṁ mayaṁ viṇṇāyaṁ, jameyaṁ pari-kahijjai.

9. This (Doctrine of Non-violence) which is being expounded has been perceived, heard, deliberated upon and thoroughly understood.

ANNOTATION 9. Bhagavān Mahāvīra has asserted that everyone is endowed with the faculty of independent reasoning. On the basis of this principle he said — "Search for the truth yourself."

He did not insist that the Doctrine of Non-violence should be practised because it has been enunciated by him. He

averred: "Whatever I say about the doctrine has been directly perceived by the Seers, heard from the preceptors, thrashed out by profound reasoning and thoroughly comprehended through contemplation."

The process of the development of the knowledge consists not in accepting what is propounded by the Seers through direct perception by faith alone, but in hearing, profound reasoning and thorough comprehension.

१०. समेमाणा पलेमाणा, पुणो-पुणो जातिं पकप्पेंति ।

10. *Samemāṇā palemāṇā*, puṇo-puṇo jātiṁ pakappeṁti.

10. Those who resort to and remain engrossed in violence suffer (the miseries of) transmigration again and again.

११. अहो य राओ य जयमाणे, वीरे सया आगयपण्णाणे ।
पमत्ते बहिया पास, अप्पमत्ते सया परक्कमेज्जासि ।

—त्ति बेमि ।

11. *Aho ya rāo ya jayamāṇe, vīre sayā āgayapaṇṇāṇe;*
Pamatte bahiyā pāsa, appamatte sayā parakkamejjāsi.

— Tti bemi.

11. O *Sādhaka*! You, who are endeavouring day and night; discern that those who are stupefied are outside the sphere of the Doctrine (of Non-violence). You should, therefore, be alert and always sedulous.

—I say so.

SECTION II

बीओ उद्देसो

Bio Uddeso

सम्मानाणे अहिंसापरिक्खा-पदं

१२. जे आसवा ते परिस्सवा,
जे परिस्सवा ते आसवा,
जे अणासवा ते अपरिस्सवा,
जे अपरिस्सवा ते, अणासवा—
एए पए संबुज्झमाणे, लोयं च आणाए अभिसमेच्चा पुढो पवेइयं।

Sammāṇāṇe ahiṁsāparikkhā-padam

12. Je āsavā te parissavā,
Je parissavā te āsavā,
Je aṇāsavā te aparissavā,
Je aparissavā te aṇāsavā — ee pae saṁbujjhamāṇe,
loyaṁ ca āṇāe abhisameccā puḍho paveiyaṁ.

The Knowledge · Critique of the Doctrine of Ahiṁsā

12. *Āśravas* (i. e. the causes of the influx of *karmas*) are themselves *pariśravas* (i. e. the causes of the efflux of *karmas*).
Pariśravas are themselves *āśravas*.
Anāśravas (i. e. which are not the causes of the influx of *karmas*) are themselves *apariśravas* (i. e. which are not the causes of the efflux of *karmas*).
Apariśravas are themselves *anāśravas*.
One who comprehends the permutations of these terms, having known the exhaustively expounded world

of (sentient beings) through the teachings, (should not become susceptible to the *āśravas*).

ANNOTATION 12. Four different permutations obtain from the terms *āśravas*, *pariśravas*, *anāśravas* and *apriśravas*. In the original text, the first and the fourth one are dealt with. The remaining two (i.e. the second and the third ones) are as follows:

Āśravas are themselves *apariśravas*.
Apariśrávas are themselves *āśravas*.
Anāśravas are themselves *pariśravas*.
Pariśravas are themselves *anāśravas*.

The present aphorism can be interpreted from various points of views:-

1. *Subject* (i.e. Soul): The first permutation is common. Usually every soul is open to the influx as well as the efflux of *karmas*.

The second permutation is void, because influx is necessarily followed by efflux.

The third permutation holds good in the case of the state of the soul which is completely devoid of any vibrations. A *muni*, in such a state has no influx of karmas, but has only their efflux, i.e, outflow of accumulated *karmas*.

The fourth permutation concerns the liberated soul. He transcends both the influx and the efflux of *karmas*.

II. Cause: For an unenlightened soul, all acquirements of worldly desires are the source of *āśravas*. For an enlightened soul, on the other hand, these things themselves lead to *pariśravas*. On the other hand *arhat* (i.e. the Venerable One) or the *muni* becomes the cause of *pariśrava* for the enlightened and that of *āśrava* for the unenlightened.

It follows from the above that there are as many *āśravas* as there are *pariśravas*.

To quote —

Yathā prakārā yāvantaḥ, saṁsārāveśa-hetavaḥ.
Tāvantas tad viparyāsād nirvāṇasukha-hetavaḥ..

i.e. there are as such and as many causes of bondage in this world as there are those of emancipation.

III Operation: The movements of an undisciplined person lead to *āśrava*, whereas those of the disciplined one lead to *pariśrava*.

The present aphorism underlines the non-absolutistic nature of objects (or Reality). We cannot explain things, events or concepts in absolute terms.

Ācārya Amitagati has mentioned this in his treatise *Yogasāra:*

Ajñānī badhyate yatra, sevyamāne(a)kṣagocare,
Tatraiva mucyate jñānī, paśyatāścaryamidṛśam.

i.e. just think how paradoxical it is that whereas the objects of sense organs put an ignoramus in fetters of *karmas*, they become a vehicle for the emancipation of the sages.

IV *Modus Operandi of Karma*: Those who attract the *karmas* cause their bondage;
those who cause the bondage of *karmas* attract *karmas;*
those who do not attract *karmas* do not cause their bondage;
those who do not cause the bondage of *karmas* do not attract them.

१३. आघाइ णाणी इह माणवाणं संसारपडिवन्नाण संबुज्झमाणाणं विण्णाणपत्ताणं।

13. *Āghāi ṇāṇī iha māṇavāṇaṁ* saṁsārapaḍivannāṇaṁ saṁbujjhamāṇāṇaṁ viṇṇāṇapattāṇaṁ.

13. The sages preach the Religion to those people who (though) being carried away by the (current of) transmigration, (because of their obscure perception), are desirous of getting enlightenment and are possessed of knowledge.

१४. अट्टा वि संता अदुवा पमत्ता।

14. *Aṭṭā vi saṁtā aduvā pamattā.*

14. Those who are afflicted (with privation) as well as

infatuated (with luxury) (do not accept the way of righteousness)[1].

१५ अहासच्चमिण ति बेमि।

15. Ahāsaccaminam ti bemi.

15. This is the real Truth — so do I aver.

१६. नाणागमो मच्चुमुहस्स अत्थि, इच्छापणीया वंकाणिकेया।
कालग्गहीआ णिचए णिविट्ठा, पुढो-पुढो जाइं पकप्पयंति।

16. *Nāṇāgamo maccumuhassa atthi, icchāpaṇiyā vaṁkāṇikeyā.*
Kālaggahīā ṇicae ṇiviṭṭhā, puḍho-puḍho jāiṁ pakappayaṁti.

16. Though the Death shows its (ugly) face through diverse ways to all, some people are driven by the Desire and become tabernacle of Deceit. Inspite of being held in the (jaws of) Death, they continue to be engaged in amassing riches (constantly keeping their plans to act righteously in abeyance). Such people are born (and reborn) in different genera.

१७. इहमेगेसिं तत्थ-तत्थ संथवो भवति।
अहोववाइए फासे पडिसंवेदयंति।

17. Ihamegesiṁ tattha-tattha saṁthavo bhavati.
Ahovavāie phāse paḍisaṁvedayaṁti.

17. Some people, having come into contact with diverse (heretic) faiths[2] (profess them, which lead them to indulge in the actions causing influx of *karma*). Thereby, they suffer the miseries of the nether world (i.e. hell).

---

1. The alternate translation will be: Those who do not abide by the Religion are either miserable or infatuated.

2. The faiths which do not consider violence as sinful.

१८. चिट्ठं कूरेहिं कम्मेहिं, चिट्ठं परिचिट्ठति ।
अचिट्ठं कूरेहिं कम्मेहिं, णो चिट्ठं परिचिट्ठति ।

18. *Cittham kūrehim kammehim, cittham paricitthati.*
Acittham kūrehim kammehim, no cittham paricitthati

18. One who preoccupies himself with intensely cruel acts will be reborn in genera where intense pains are inflicted. One who does not preoccupy himself with intensely cruel acts will not be reborn in intensely painful genera.

१९. एगे वयंति अदुवा वि णाणी ?
णाणी वयंति अदुवा वि एगे ?

19. *Ege vayamti aduvā vi ṇāṇī?*
Ṇāṇī vayamti aduvā vi ege?

19. Is this (doctrine) averred by other philosophers[1] or by the *Arhats*? Is this (doctrine) averred by the *Arhats* or by the other philosophers too?

---

1. The question whether the consequences of cruelty propounded in the preceding aphorism (no. 18) is a unanimous doctrine or not is mooted in the present aphorism. The conjunction *aduvā (athavā)* makes the present sentence an interrogative one — Whether this doctrine is propounded only by the *Arhats* or others also? This query assumes two forms:

   The first form of the query is:

   In propounding this doctrine, do the *Arhats* follow other philosophers?

   The second form of the query is:

   Whether other philosophers imitate the *Arhats*?

   The answer to this query is given in the succeeding aphorism.

२० आवंती केआवंती लोयंसि समणा य माहणा य पुढो विवादं वदंति—से दिट्ठं च णे, सुयं च णे, मयं च णे, विण्णायं च णे, उड्ढं अहं तिरियं दिसासु सव्वतो सुपडिलेहियं च णे—"सव्वे पाणा सव्वे भूया सव्वे जीवा सव्वे सत्ता हंतव्वा, अज्जावेयव्वा परिघेतव्वा, परियावेयव्वा, उद्दवेयव्वा।
एत्थ वि जाणह णत्थित्थ दोसो।"

20. Āvaṁti keāvaṁti loyaṁsi samaṇā ya māhaṇā ya puḍho vivādaṁ vadaṁti—se diṭṭhaṁ ca ṇe, suyaṁ ca ṇe, mayaṁ ca ṇe, viṇṇāyaṁ ca ṇe, *uḍḍhaṁ ahaṁ tiriyaṁ disāsu* savvato supaḍilehiyam ca ṇe—"savve pāṇā savve bhuyā savve jivā savve sattā haṁtavvā, ajjāveyavvā, parighetavvā, pariyāveyavvā, uddaveyavvā.
Ettha vi jāṇaha ṇatthittha doso "

20. Some *Śramaṇas* and *Brāhmaṇas* put forth mutually contradictory doctrines in the field (of philosophy).

Some of them contend: "The following doctrine has been perceived, heard, reflected upon, thoroughly, comprehended and scrutinized in all directions — upwards, downwards and lateral:

'All animals, living beings, organisms and sentient creatures may be injured, governed, enslaved, tortured and killed.'

Know that there is no sin in committing violence".

२१ अणारियवयणमेयं।

21. Aṇāriyavayaṇameyaṁ.

21. This (approval of violence) is the doctrine of the ignoble ones.

२२. तत्थ जे ते आरिया, ते एवं वयासी—से दुद्दिट्ठं च भे, दुस्सुयं च भे, दुम्मयं च भे, दुव्विण्णायं च भे, उड्ढं अहं तिरियं दिसासु सव्वतो दुप्पडिलेहियं च भे, जण्णं तुब्भे एवमाइक्खह, एवं भासह, एवं परूवेह, एवं पण्णवेह—"सव्वे पाणा सव्वे भूया सव्वे जीवा सव्वे सत्ता हंतव्वा, अज्जावेयव्वा, परिघेतव्वा, परियावेयव्वा,

उद्दवेयव्वा।
एत्थ वि जाणह णत्थित्थ दोसो।"

22. Tattha je te āriyā, te evaṁ vayāsi,— se duddiṭṭham ca bhe, dussuyaṁ ca bhe, dummayaṁ ca bhe, duvviṇṇāyaṁ ca bhe, *uddhaṁ ahaṁ tiriyaṁ disāsu* savvato duppaḍilehiyaṁ ca bhe, jaṇṇaṁ tubbhe evamāikkhaha, evaṁ bhāsaha, evaṁ parūveha, evaṁ paṇṇaveha — "savve pāṇā savve bhūyā savve jīvā savve sattā haṁtavvā, ajjāveyavvā, parighetavvā, pariyāveyavvā, uddaveyavvā,
Ettha vi jāṇaha ṇatthittha doso."

22. Those who are Noble Ones assert thus: "O Protagonists of the doctrine of violence! Whatever you have perceived, heard, reflected upon, thoroughly comprehended and scrutinized in all directions — upwards, downwards and lateral, is fallacious, and hence, you say, speak, assert and preach· 'All animals, living beings, organisms and sentient creatures may be injured, governed, enslaved, tortured and killed: Know that there is no sin in committing violence.'

२३ वयं पुण एवमाइक्खामो, एव भासामो, एव परूवेमो, एव पण्णवेमो—"सव्वे पाणा सव्वे भूया सव्वे जीवा सव्वे सत्ता ण हतव्वा, ण अज्जावेयव्वा, ण परिघेतव्वा, ण परियावेयव्वा, ण उद्दवेयव्वा
एत्थ वि जाणह णत्थित्थ दोसो।"

23. Vayaṁ puna evamāikkhāmo, evaṁ bhāsāmo, evaṁ parūvemo, evaṁ paṇṇavemo— "savve pāṇā savve bhūyā savve jīvā savve sattā ṇa haṁtavvā, ṇa ajjāveyavvā, ṇa parighetavvā, ṇa pariyāveyavvā, ṇa uddaveyavvā,
Ettha vi jāṇaha ṇatthittha doso."

23. "We, on the other hand, say, speak, assert and preach· 'All animals, living beings, organisms and sentient creatures should not be injured, governed, enslaved, tortured and killed.' Know that it is non-violence which is (completely) free from sin."

२४ आरियवयणमेयं।

24. Āriyavayaṇameyaṁ.

24. This (approval of non-violence) is the doctrine of the Noble ones.

२५. पुव्वं निकाय समयं पत्तेयं पुच्छिस्सामो—हंभो पावादुया! किं भे सायं दुक्ख उदाहु असाय?

25. Puvvaṁ nikāya samayaṁ patteyaṁ pucchissāmo—haṁbho pāvāduyā! Kiṁ bhe sāyaṁ dukkhaṁ udāhu asāyaṁ?

25. First, we shall ask (each philosopher) to enunciate his own doctrine and then put the following question to him: "O philosophers! Is suffering pleasing to you or painful?

२६ समिया पडिवन्ने यावि एव बूया—सव्वेसिं पाणाण सव्वेसिं भूयाण सव्वेसिं जीवाण सव्वेसिं सत्ताण असाय अपरिणिव्वाण महब्भय दुक्ख। —ति बेमि।

26. Samiyā paḍivanne yāvi evaṁ būyā—savvesiṁ pāṇāṇaṁ savvesiṁ bhūyāṇaṁ savvesiṁ jīvāṇaṁ savvesiṁ sattāṇaṁ asāyaṁ aparinivvāṇaṁ, mahabbhayaṁ dukkhaṁ.

— Tti bemi.

26. "(If you say that suffering is pleasing to you, your answer is contradictory to what is self-evident. And if you, on the other hand, say that suffering is painful to you, then) your answer is valid. Then, we want to tell you that just as suffering is painful to you, in the same way it is painful, disquieting and terrifying to all animals, living beings, organisms and sentient beings."

— I say so.

SECTION III

तइओ उद्देसो

Taio Uddeso

सम्मातव-पदं

२७. उवेह एणं वहिया य लोयं, से सव्वलोगंसि जे केइ विण्णू।
अणुवीइ पास णिक्खित्तदंडा, जे केइ सत्ता पलियं चयंति ॥

Sammātava-padaṁ

27. *Uveha enaṁ bahiyā ya loyaṁ, se savvalogaṁsi je keï viṇṇū.*
Aṇuvīi pāsa ṇikkhittadaṁḍā, je kei sattā paliyaṁ cayaṁti.

Right Austerities

27. Turn your back on such philosophical tenets which do not accept (the doctrine of non-violence). By doing so one becomes (truly) learned in the field (of philosophy). Reflect and observe that only those who eschew violence are able to annihilate the *karmas*.

२८. नरा मुयच्चा धम्मविदु त्ति अंजू।

28. *Narā muyaccā dhammavidu tti aṁjū.*

28. Only those who are free from bodily attachment[1] can apprehend the Religion, and only those who apprehend the Religion are ingenuous.

---

1. *Muyaccā* *(Mṛtārca)*. The word *arcā* has two meanings body and anger. One who is completely indifferent to bodily adornments or one whose passions are dead is called '*mṛtārca*'.

२९. आरंभजं दुक्खमिणंति णच्चा, एवमाहु समत्तदंसिणो ।

29. *Ārambhajaṁ dukkhaminaṁti naccā, evamāhu samattadaṁsiṇo*

29. Realizing that suffering is the result of violence, (one should forswear it). This has been propounded by those who practise *samatva* (i. e. equality and equanimity) and preach its doctrine.

३०. ते सव्वे पावाइया दुक्खस्स कुसला परिण्णमुदाहरंति ।

30. Te savve pāvāiyā dukkhassa kusalā pariṇṇamudāharaṁti.

30. All those wise preceptors prescribe (the path of) comprehension and forswearing of suffering (which is the result of *karmas*).

३१. इति कम्म परिण्णाय सव्वसो ।

31. Iti kamma pariṇṇāya savvaso.

31. Hence, man (desirous of emancipation) should fully comprehend and forswear the *karmas*.

३२ इह आणाकखी पडिए अणिहे एगमप्पाण सपेहाए धुणे सरीरं, कसेहि अप्पाण, जरेहि अप्पाण ।

32. Iha āṇākaṁkhī paṁdie aṇihe egamappāṇaṁ saṁpehae dhuṇe sarīraṁ, kasehi appāṇaṁ, jarehi appāṇaṁ.

32. A sage who is devoted[1] to the Teachings (or Knowledge) should contemplate upon only the Inner Self and become completely free from attachment.

He should shake to its root the *karma*-body[2] and attenuate and wither away the self's (passions).

---

1. Cf. 5/44.

2. By 'body' is here meant *karma* body. This is corroborated by the expression — *"Dhuṇe kamma-sarīragaṁ"*

ANNOTATION 32. The author of the *Cūrṇi* has explained the term 'Sole contemplation of the Inner Self' in terms of

'Solitariness' and 'Separateness' as follows:

The soul indulges in actions, bears fruits, takes birth, dies and transmigrates, all in utter solitariness:

> *Ekaḥ prakurute karma, bhuṅkte ekaśca tatphalam.*
> *Jāyteyeko mriyatyeko, eko yāti bhavāntaram.*

Separateness-oriented meditation means the soul is separate from the body.

The explanation of the above aphorism by the commentator (*Vṛttikāra*) is as follows:

'I' have always been solitary: 'I' belong to none else;

'I' behold no one whom I can say I belong to nor do I behold one whom I can designate as mine.

> *Sadaiko(a)haṁ na me kaścit, nāhamanyasya kasyacit.*
> *No taṁ paśyāmi yasyāhaṁ, nasau bhāvīti yo mama.*

The pith of worldliness is nothing but disaster. Who, whose and where are one's kith and kin? Who, whose and where are strangers? These kith and kin as well as strangers all go round in cycles of birth and death. At times, the kith and kin become strangers, and vice-versa. There comes a time when nobody remains as kith and kin and nobody a stranger.

> *Saṁsāra evāvamanarthasārah.*
> *Kaḥ kasya ko(a)tra svajanāḥ paro vā.*
> *Sarve bhramantaḥ svajanāḥ pare ca,*
> *Bhavanti bhūtvā na bhavanti bhūyaḥ.*

Ponder thus: 'I am all alone. Nobody was mine in the past, nor will ever be in the future. It is because of my *karmas* that I delude myself and consider others as mine. The truth is that I was alone in the past and will ever be all alone.'

(*Āyāro*, 5/59). Here the term '*Appāṇaṁ*' stands for the state of soul in which it is overwhelmed by *Kaṣāya* (passions).

Vicintyametad bhavatāhameko,
Na me(a)sti kaścit purato na paschāt.
Svakarmabhir bhrāntiriyaṁ mamaiva,
Ahaṁ purastādahameva paścāt .

३३. जहा जुण्णाइं कट्ठाइं, हव्ववाहो पमत्थति, एवं अत्तसमाहिए अणिहे ।

33. *Jahā juṇṇaiṁ katthāiṁ, havvavāho pamatthati,*
evaṁ attasamāhie aṇihe.

33. Just as fire quickly reduces the decayed wood to ashes, so does a *sādhaka* who is (totally) absorbed in the (inner) Self, and (completely) unattached (to all external objects) (shake to its roots, attenuate and wither away his *karma*-body).

ANNOTATION 33: In this metaphorical aphorism, two means of shaking or agitating the *karma* body are indicated:

(a) *Samādhi:* complete concentration of mind on the inner Self i. e., pure consciousness.

(b) *Anāsakti*· Complete unattachment to all external i. e. material objects including one's own body.

Indication of these two means makes it patently clear that here the term 'body' means the subtle *karma*-body, and not the gross *audārika* one. Emaciation of the latter is not in question.

A *sādhaka* emaciated himself by many long fasts, but his egotism remained as strong as ever. Wherever he went, he made a show of his long fasting and sought praise. An experienced and wiser ascetic advised him. "O brother! Wither away your sensuality, passions and egotism. There is no benefit in emaciating this gross body. We will never praise you because of your withered body. Mere withering of your gross body does not make you praiseworthy.

Indiyāṇi kasāe ya, gārave ya kise kuṛu
No vayaṁ te pasaṁsāmo, kisam sāhu sarīragaṁ.
— *Nisītha-bhāṣya, gāthā-3758.*

Bhagavān Mahāvīra has referred to the withering away of the subtle *karma*-body. It is of secondary importance whether the gross body is emaciated or not.

कसाय-विवेग-पदं

३४. विगिंच कोहं अविकंपमाणे, इमं णिरुद्धाउयं संपेहाए।

Kasāya-vivega-padaṁ

34. *Vigiṁca kohaṁ avikaṁpamāṇe, imaṁ ṇiruddhāuyaṁ saṁpehāe.*

34. Realising that man's life span is limited, remain unshaken (by passions) and eschew (the passion of) anger.

ANNOTATION 34: In the present *Sūtra*, the truth that — *"Kāmāt krodho' bhijāyate"*-(*Gītā*, 2/62) i. e. "Sensual pleasures engender anger" has been propounded.

Loss of pleasant objects and association of unpleasant ones are the main causes of the generation of anger.

३५. दुक्खं च जाण अदुवागमेस्सं।

35. *Dukkhaṁ ca jāṇa aduvāgamessaṁ.*

35 Know (the process of) the present as well as the future miseries.

ANNOTATION 35. Anguish is caused by anger. Anger not only begets anger but also sows and fosters its seeds in the form of *saṁskāras* (i. e. impressions) which are the source of miseries in the future. The realisation of this fact helps an ascetic to forsake anger.

३६. पुढो फासाइं च फासे।

36. *Puḍho phāsāiṁ ca phāse*

36. An irate person suffers from various kinds of miseries and maladies.

३७. लोयं च पास विप्फंदमाणं ।

37. Loyaṁ ca pāsa vipphaṁdamāṇaṁ

37. See the *loka* (world) on all sides vibrating.

३८. जे णिव्वुडा पावेहिं कम्मेहिं, अणिदाणा ते वियाहिया ।

38. Je ṇivvuḍā pāvehiṁ kammehiṁ, aṇidāṇā te viyāhiyā.

38. Those who subdue sinful actions (i. e. the agitations of violence, sexuality and passions) are called *Anidānas* (i. e. free from the causes of bondage).

३९. तम्हा तिविज्जो णो पडिसंजलिज्जासि ।

—त्ति बेमि ।

39. Taṁhā tivijjo ṇo paḍisaṁjalijjāsi.

— Tti bemi.

39. Therefore, O *trividya*[1]! Do not get burnt up by the flames of sensuality and passions.

— I say so.

1. Cf. 3/28.

SECTION IV

चउत्थो उद्देसो — Cauttho Uddeso

सम्माचरित्त-पदं

४० आवीलए पवीलए निप्पीलए जहित्ता पुव्वसंजोगं, हिच्चा उवसमं।

Sammācaritta padaṁ

40. Āvīlae pavīlae nippīlae *jahittā puvvasaṁjogaṁ*, hiccā uvasamaṁ.

Right Ascetic Discipline

40. In the first place the *muni* should relinquish the relations (obtaining from objects, animate and inanimate); he should then subdue his mind and senses; and finally, he should resort to mortification (of flesh) in progressively increasing intensity.

ANNOTATION 40. There are two primary conditions for practice of asceticism.

(1) Relinquishing relationship.
(2) Subjugation of mind and senses.

After this, the *sādhaka* passes through three stages of *sādhanā*.

(a) The first stage begins with initiation and endures till the completion of studies. During this stage he practises meditation to a limited extent and undertakes the austerities essential for scriptural studies.

(b) The second stage comprises of teaching the disciples and propagating the creed. During this stage he practises

deeper and longer meditation and also higher austerity (e.g. fasting for many days).

(c) The third stage pertains to forsaking of bodily attachments. Having accomplished his own amelioration as well as that of the Religious Order, the *muni* engages himself in the preparation of the total forsaking of bodily attachments so as to attain the ultimate equanimity during the period of fast-unto-death. During this stage he practises meditations and austerities of still longer duration (i.e. fasting for a fortnight, a month or so on and so forth).

Progressive increase in the intensity of mortification of flesh is prescribed in proportion to the propriety and capability of undertaking practice of meditation and austerities. The intensity of mortification of *karma*-body will also correspond to it.

These are also the three stages of the dissociation of the soul from the body.

४१. तम्हा अविमणे वीरे सारए समिए सहिते सया जए।

41. *Tamhā avimaṇe vīre* sārae samie sahite sayā jae.

41. (The *karmas* of one whose mind and senses have been subdued get annihilated quickly). Hence, a blissful[1], heroic and wise *muni*[2], engaged in what is Right, and

1. One, whose mind is free from unhappiness, fear and sorrow, is called '*Avimaṇe*' (i.e. blissful).
2. The Sanskrit equivalents of the world '*Sārae*' could be '*Svarata*', '*Saṁrata*', '*Sāraka*', and '*Sārada*'.

   The authors of the *Cūrṇi* and the *Vṛtti* have annotated the word *Svarata*. *Svarata* is one who is engrossed in austerity, righteousness, detachment, vigilance, knowledge, perception and asceticism, and disciplined deportment and self-control.

   Dr Herman Jacobi has translated this term as *Sāraka* (i.e. a person of pith).

   In the *Sūtra-kṛtāṅga*, we find that the word *viśārada* has been used in three places (1/3/50, 1/13/13, 1/14/17). In view of this, the form *śārada* seems to be proper — one who is expert at grasping gist is *viśārada* (i.e. wise one).

equipped with (knowledge, spiritual experience and ascetic discipline should constantly subdue (his mind and senses).

४२. दुरणुचरो मग्गो वीराणं अणियट्टगामीणं ।

42. Duraṇucaro maggo vīrāṇaṁ aṇiyaṭṭagāmiṇaṁ.

42. The path of the heroic *munis* who tread the road of life-long asceticism is difficult.

ANNOTATION 42. Asceticism as prescribed by Bhagavān Mahāvīra is to be observed for the whole life. The perpetual renunciation of attractive objects is not a bed of roses. That is why, it has been called '*duraṇucara*' (i.e. an uphill task).

४३. विगिंच मंस-सोणियं ।

43. *Vigiṁca maṁsa-soṇiyaṁ.*

43. Abandon (amassing) flesh and blood (i.e. physical vigour).

ANNOTATION 43. One of the causes of engendering the sex impulses is amassing physical vigour (flesh and blood). Hence, a *munī* should refrain from this. But the question here arises: Why should he do so? Why should he not build up muscular strength which is necessary for a healthy body which, in its turn, is essential for practising religion? Then why should it be deliberately weakened?

The answer is attenuation of physical vigour, however, does not imply extreme emaciation, but, in reality, it means controlling the physical strength to such an extent that it does not stimulate sensuality.

Dieting (avoiding rich articles of food) does not produce excess of blood which in its turn, does not allow accumulation of flesh, fat, bone, marrow, and semen respectively in the body. Dieting, therefore, automatically constitutes the *sadhanā* of mortification of flesh (vide, aphorism 40).

४४. एस पुरिसे दविए वीरे, आयाणिज्जे वियाहिए।
जे धुणाइ समुस्सयं, वसित्ता बंभचेरंसि ॥

44. *Esa purise davie vīre, āyāṇijje viyāhie,*
Je dhuṇāi samussayaṁ, vasittā bambhaceraṁsi.

44. He (who abandons amassing flesh and blood) is designated as one who is free from attachment and aversion, heroic and model (of sterling character), for others. Observing continence[1], he withers away his (gross) body as well as *karma*-body.

४५. णेत्तेहिं पलिछिन्नेहिं, आयाणसोय-गढिए बाले।
अव्वोच्छिन्नबंधणे, अणभिक्कंतसंजोए,
तमंसि अविजाणओ आणाए लंभो णत्थि त्ति बेमि।

45. *Ṇettehiṁ palichinnehiṁ, āyāṇasoya-gaḍhie bāle.*
Avvocchinnabaṁdhaṇe, aṇabhikkaṁtasaṁjoe,
Tamaṁsi avijāṇao āṇāe laṁbho ṇatthi tti bemi.

45. While practising subjugation of the senses, a *sādhaka*. who is easily (assailed by delusion), who gets bogged down in sensuality and who cannot cut off the family-ties and monetary fetters (on being overwhelmed by likes and dislikes), getting lost in the (darkness of attachment), loses sight (of the evil consequences of self-indulgence). Such a *sādhaka* cannot avail himself of the benefit of the Teachings. — I say so.

ANNOTATION 45. Knowledge (i.e. *āṇā or ājñā*) can be interpreted in two ways:

(a) Scriptural Knowledge.
(b) Didactic Knowledge.

---

1. The word *'Brahmacarya'* (continence) envisages three meanings:
   (a) Ācāra— Asceticism.
   (b) Chastity i.e. abstinence from sexual acitivity of any sort.
   (c) Staying within the monastic order.

   Here, however, it has been used in the sense of asceticism. Chastity is, as a matter of fact, a part and parcel of asceticism.

The gist of both is *ācāra* i. e. asceticism, and the kernal of asceticism is dissolution of *karmas* and finally, salvation.

A *sādhaka* salivating for sensual pleasures cannot, even though he may be conversant with the scriptures, conduct himself with propriety, or dissipate *karmas*, i. e. make any advancement in the direction of salvation.

४६. जस्स नत्थि पुरा पच्छा, मज्झे तस्स कओ सिया ?

46. *Jassa natthi purā pacchā, majjhe tassa kao siyā?*

46. How can that which has no beginning and no end, have a middle?

ANNOTATION 46. Until the impress of erotic desires is completely obliterated, it keeps rearing up its ugly head even in the midst of ascetic practice. Consequently, even a self-subdued *sādhaka* sometimes succumbs to the assault of sensuality. But, when through severe perseverance in *sādhanā*, a *sādhaka* completely eradicates the id-impulses, they are once and for all extinguished. They do not, then, occur, either in the beginning or in the end or in the middle — in fact, never. In the event of non-existence of the past impressions, one cannot conceive the future. And in the absence of these two, one cannot think of the present.

४७. से हु पण्णाणमंते बुद्धे आरंभोवरए।

47. Se hu paṇṇāṇamaṁte buddhe āraṁbhovarae.

47. He alone (who has completely obliterated the impress of erotic impulses) becomes transcendentally wise and enlightened, and forsakes violence.

४८. सम्ममेयंति पासह।

48. *Sammameyaṁti pāsaha.*

48. (Only on complete obliteration of sensuality, can one forsake violence) — this is the Truth. Realise it.

४९. जेण बंधं वहं घोरं, परितावं च दारुणं।

49. *Jeṇa baṁdhaṁ vahaṁ ghoraṁ, paritāvaṁ ca dāruṇaṁ.*

49. (Succumbing to erotic desires), one resorts to binding (others), gruesome beating and awful torture.

५०. पलिछिंदिय बाहिरगं च सोयं, णिक्कम्मदंसी इह मच्चिएहिं।

50. *Palichiṁdiya bāhiragaṁ ca soyaṁ, nikkammadaṁsī iha macciehiṁ.*

50. After extirpating all outwardly oriented tendencies of the senses, realize the Immortal (*niṣkarma*) in this mortal world.

ANNOTATION 50. One, the tendencies of whose senses are oriented towards fleeting sensual objects, cannot realize the Immortal. In order to attain this, it is imperative that the flow of senses is made inward. One whose senses are concentrated on the realisation of the Immortal himself becomes Immortal.

The word '*nikkamma*' (Skt. *niṣkarma*) can be interpreted in five different senses:

(1) eternity,
(2) immortal,
(3) salvation,
(4) stoppage of the influx of *karma* and,
(5) the Soul.

One, who is, inclined towards *karma*, is bound by *karmas*; while one who visualizes *niṣkarma* attains *niskarma*. Visualisation of *niskarma* is an important principle of the practice of Yoga.

This can be achieved by concentrating all the tendencies of the mind on it. During such concentration, one should perceive nothing else but the soul or the means of self-realisation.

५१. कम्मुणा सफलं दट्ठुं, तओ णिज्जाइ वेयवी।

51. *Kammuṇa saphalaṁ daṭṭhuṁ, tao nijjāi veyavī.*

51. Realising the retributive nature of *karmas*, a wise man refrains from accumulating them.

५२. जे खलु भो ! वीरा समिता सहिता सदा जया संघडदंसिणो आतोवरया, अहा-तहा लोगमुवेहमाणा, पाईण पडीणं दाहिणं उदीणं इति सच्चसि परिचिट्ठिंसु, साहिस्सामो णाणं वीराणं समिताणं सहिताणं सदा जयाणं संघडदसिणं आतोवरयाणं अहा-तहा लोगमुवेहमाणाणं ।

52. Je khalu bho ! Vīrā samitā sahitā sadā jayā samghad-adamsino ātovarayā, ahā-tahā logamuvehamāṇā, pāiṇam paḍiṇam dāhiṇam udiṇam iti saccamsi pari-citthimsu, sāhissāmo, ṇāṇam vīrāṇam samitāṇam sahitāṇam sadā jayāṇam samghaḍadamsiṇam ātovarayāṇam ahā-tahā logamuvehamāṇāṇam.

52. O Noble Ones! We shall now elucidate the Right Knowledge possessed by the ascetic who are heroic, engaged in what is Right, equipped with (knowledge, perception and asceticism), ever self-subdued, wide awake, self-disciplined, observant of Reality in its right perspective, and who are steadfast in the Truth in all directions — West, East, South and North.

५३ किमत्थि उवाधी पासगस्स ण विज्जति ?
णत्थि ।

—त्ति बेमि ।

53. Kimatthi uvādhī pāsagassa ṇa vijjati?
Natthi.

— Tti bemi.

53. Does a seer (of Truth) ever has any extraneous imposition?
No, (he has) none.

— I say so.

CHAPTER V

THE ESSENCE IN THE WORLD

पंचमं अज्झयणं

लोगसारो

PAṀCAMAṀ AJJHAYAṆAM

LOGASĀRO

SECTION I

पढमो उद्देसो

Padhamo Uddeso

काम-पदं

१ आवंती केआवंती लोयंसि विप्परामुसंति, अट्ठाए अणट्ठाए वा, एएसु चेव विप्परामुसंति।

Kāma-padaṁ

1. Āvaṁti keāvaṁti loyaṁsi vipparāmusaṁti, aṭṭhāe aṇaṭṭhāe vā, eesu ceva vipparāmusaṁti.

Lust

1. In this world, those who kill either with motive or without it, would not spare any being out of the six systems of beings.

ANNOTATION 1. There are three motives for violence viz. sex, money and creed. Any preoccupation for the fulfilment of a purpose either for oneself or for others, or for both, is deemed motive (*aṭṭhāe*) and without a purpose is unmotivated (*aṇaṭṭhāe*).

"*Ātaparaubhaya heuṁ aṭṭhā, sesaṁ aṇaṭṭhāe.*" (—*Cūrṇi*).

२ गुरू से कामा।

2. Gurū se kāmā.

2. Their desires know no bounds.

ANNOTATION 2. It is not easy to circumscribe Desire. Therefore, the term *guru* (i. e. collossal) has been attributed to it.

३. तओ से मारस्स अंतो, जओ से मारस्स अंतो, तओ से दूरे।

3. Tao se mārassa aṁto, jao se mārassa aṁto, tao se dūre.

3. One who succumbs to desire is within the reach of *māra* (i. e. Death), and because he is within the reach of Death, he is further removed from (the Immortal (i. e. *Nirvāṇa*).

ANNOTATION 3. Being impelled by the desire for happiness one indulges in sensual pleasures. This results in many physical and mental complications. Consequently he goes farther and farther away from happiness. Thus the very purpose is defeated.

४. णेव से अंतो, णेव से दूरे।

4. Ṇeva se aṁto, ṇeva se dūre.

4. One who has forsaken the desires is neither within reach of Death nor outside it — he, in fact, transcends Death[1].

५. से पासति फुसियमिव, कुसग्गे पणुन्नं णिवतितं वातेरितं।
एवं बालस्स जीवियं, मंदस्स अविजाणओ।

5. *Se pāsati phusiyamiva, kusagge paṇunnaṁ ṇivatitaṁ vāteritaṁ.*

Evaṁ bālassa jīviyaṁ, maṁdassa avijāṇao.

5. He (i. e. the wise man) looks upon life as a mere dew drop which quivers upon the tip of the *kuśā* grass

1. The alternate translation of this aphorism can be done as follows:

He (who renounces the external means of sensual pleasures, but does not forsake sensuality) is neither near to (asceticism in reality) nor far from (it in appearance).

(a sort of pointed grass) (destined only) to be whisked off (or blown away) by the breeze (at any moment).

The life of an unwise, imprudent and ignorant person is also as transient (as the said dew drop). (But delusion prevents him from comprehending this transient nature of life).

६ कूराणि कम्माणि बाले पकुव्वमाणे, तेण दुक्खेण मूढे विप्परिया-सुवेइ।

6. Kūrāṇi kammāṇi bāle pakuvvamāṇe, tena dukkheṇa mūḍhe vippariyāsuvei.

6. Thus an ignorant man indulging in atrocities (for the sake of fulfilment of desires) (begets grief). Benumbed by griefs, he becomes a victim of a paradox (i. e. he desires pleasures but is rewarded with sufferings).

७. मोहेण गब्भं मरणाति एति।

7. *Mohena gabbhaṁ maraṇāti eti.*

7. Owing to delusion, he (again and again) passes through cycles of birth and death.

८. एत्थ मोहे पुणो-पुणो।

8. *Ettha mohe puṇo-puṇo.*

8. In this (unbroken chain of births and deaths), delusion keeps cropping up again and again[1].

९. ससयं परिजाणतो, संसारे परिण्णाते भवति,
ससय अपरिजाणतो, ससारे अपरिण्णाते भवति।

9. Saṁsayaṁ parijāṇato, saṁsāre pariṇṇāte bhavati, Saṁsayaṁ apariјāṇato, saṁsāre apariṇṇāte bhavati.

1. Cf. 3/83.

9. One, who becomes inquisitive, discovers (the true nature of) the phenomenan of transmigration, i.e. knows the knowable and relinquishes the reprehensible.

One who is not inquisitive cannot discover (the true nature) of the phenomenon of transmigration.

ANNOTATION 9. Inquisitiveness is the starting point of philosophy. In the present *sūtra*, this very truth has been expounded. One who does not speculate — does not become inquisitive — cannot realise the Truth. Even Gautama, the chief disciple of Bhagavān Mahāvīra, often had queries, and he used to get the solution by inquiring of Bhagavān Mahāvīra.

"*Saṁśayātmā vinaśyati*"(i.e. a person smitten by equivocation meets with doom.) — In this famous expression the word *saṁśaya* has been taken to mean *saṁdeha* (i.e. equivocation). The same truth has also been expressed in the aphorism 5/73 of the present text, viz. "A person afflicted with incertitude cannot attain *samādhi* (i.e. absolute equipoise).

"*Nā saṁśayamanāruhya naro bhadrāṇi paśyati*".

"(i.e. unless one resorts to inquisitiveness, one cannot attain beatitude). This half couplet echoes the gist of the present aphorism.

The word *saṁsāra* signifies the phenomenon of birth and death (or transmigration). Unless one wonders whether it leads to bliss or misery, there will be no end to it. To be inquisitive about it is equivalent to uprooting it.

१०. जे छेए से सागारियं ण सेवए।

10. Je chee se sāgāriyaṁ ṇa sevae.

10. One who is wise (i.e. anticipates the repercussions of delusion) does not indulge in sex.

११. कट्टु एवं अविजाणओ, बितिया मंदस्स बालया।

11. *Kattu evaṁ avijāṇao, bitiyā maṁdassa bālayā.*

11. (An unwise one who indulges in sex), but (on questioning denies it saying), "I do not know", is doubly stupid.

१२. लद्धा हुरत्था पडिलेहाए आगमित्ता आणविज्जा अणासेवणयाए त्ति बेमि।

12. Laddhā huratthā padilehāe āgamittā āṇavijjā aṇāsevaṇayāe, tti bemi.

12. After having thoroughly analysed the available sensual pleasures, the (preceptor) should admonish his disciple to refrain from indulging in them — i.e. he should expose their adverse consequences to him. I say so.

१३. पासह एगे रूवेसु गिद्धे परिणिज्जमाणे।

13. Pāsaha ege rūvesu giddhe pariṇijjamāṇe.

13. Behold! Those who are attached to the body are being enamoured of (sensuality).

१४. एत्थ फासे पुणो-पुणो।

14. *Etthā phāse puṇo-puṇo*

14. (Swept away) by this (current), they suffer the misery over and over again.

१५. आवंती केआवंती लोयंसि आरंभजीवी, एएसु चेव आरंभजीवी।

15. Āvaṁti keāvaṁti loyaṁsi āraṁbhajīvī, eesu ceva āraṁbhajīvī.

15. In this world, all those who indulge in violence[1] for survival, do so (because of attachment) to these (sensual pleasures).

1. The word *āraṁbha* may be interpreted in two ways: (i) causing violence, and (ii) activity.

१६. एत्थ वि बाले परिपच्चमाणे रमति पावेहिं कम्मेहिं, 'असरणे सरणं'ति मण्णमाणे।

16. Ettha vi bāle paripaccamāṇe ramati pāvehiṁ kammehiṁ, 'asaraṇe saraṇaṁ'ti maṇṇamāṇe.

16. An ignorant one inspite of his ascetic life, writhing in unsatiated sexual desires, wallows in sinful activities, mistaking insecurity to be security.

१७. इहमेगेसिं एगचरिया भवति—से बहुकोहे बहुमाणे बहुमाए बहुलोहे बहुरए बहुनडे बहुसढे बहुसकप्पे, आसवसक्की पलिउच्छन्ने, उट्ठियवायं पवयमाणे "मा मे केइ अदक्खू" अण्णाण-पमाय-दोसेण, सययं मूढे धम्मं णाभिजाणइ।

17. Ihamegesiṁ egacariyā bhavati—se bahukohe bahumāṇe bahumāe bahulohe bahurae bahunaḍe bahusaḍhe bahusaṁkappe *āsavasakkī paliucchanne, uṭṭhiyavāyaṁ pavayamāṇe "Mā me kei adakkhu"* aṇṇāṇa-pamāya-doseṇaṁ, sayayaṁ mūḍhe dhammaṁ nābhijāṇai.

17. One leading a solitary ascetic life, being constantly stupefied by delusion[1] and infatuation, (despite his solitariness), does not know the Religion, because he is very wrathful, very conceited, very deceitful, very greedy and deeply attached; is changing faces like an actor, indulging in various kinds of rogueries, and much capricious; such a person adheres to the causes of the influx of *karma* (such as violence) and consequently is corrupted[2] by the *karma* particles, and is

---

1. The term *Aṇṇāṇe (Ajñāna)* is indicative of the belief-deluding *(darśana mohanīya) karma* and *pramāda* that of conduct-deluding (*chāritra mohanīya*) *karma*.

2. *Paliucchanne*: The author of the *Cūrṇi* has interpreted the term *Paliya* as *Pralīna*; as he writes.

"*Pralīnamucyate karma bhṛśaṁ līnaṁ yadātmani.*"

"The author of the *Vṛtti*, however, translates it as *Palita*.

bragging, "We have arisen (to act religiously)" and (is indulging in sinful activities surreptitiously with such an apprehension) as "Let no one see me".

१८. अट्टा पया माणव ! कम्मकोविया जे अणुवरया, अविज्जाए पलिमोक्खमाहु, आवट्ट अणुपरियट्टंति ।

—त्ति बेमि ।

18. *Aṭṭā payā māṇava !* *kammakoviyā* je aṇuvarayā, avijjāe palimokkhamāhu, avaṭṭaṁ aṇupariyaṭṭaṁti.

— Tti bemi.

18. O Mankind! All those who are writhing in unsatiated sensuality, who are adept in (worldly) activities, who have not ceased from (the cause of the influx of *karma*) and who profess salvation through *avidyā* (i. e. absence of Right Perception), keep rotating in the vortex of the *saṁsāra*.

— I say so.

ANNOTATION 18. The ultimate emancipation can be attained only through: Right Perception and Right Conduct (asceticism).

"*Āhaṁsu vijjācaraṇaṁ pamokkhaṁ*" (— *Sūyagaḍo*, 1/12/11).

On the other hand, *avidyā* (i. e. deluded perception) can never lead one to emancipation. Those preceptors, who prescribe *avidyā* as a means of emancipation, are swept away by the current of *saṁsāra* (birth-death-cycles), because they, in fact, prescribe the wrong path as the right one to emancipation.

SECTION II

## बीओ उद्देसो		Bio Uddeso

अप्पमादमग्ग-पदं

१६. आवंती केआवंती लोयंसि अणारंभजीवी, एतेसु चेव मणारंभजीवी।

Appamādamagga-padaṁ

19. Āvaṁti keāvaṁti loyaṁsi aṇāraṁbhajīvī, etesu ceva maṇāraṁbhajīvī.

The Path of Vigilance

19. All those, in this world, who lead a non-violent way of life, (are able to) do so only (because they are completely unattached) to these (sensual pleasures).

२०. एत्थोवरए तं झोसमाणे 'अयं संधी' ति अदक्खु।

20. Etthovarae taṁ jhosamāṇe 'ayaṁ saṁdhī' ti adakkhu.

20. The muni, initiated in this (order of the *Arhats*), by disciplining his body to be motionless, and identifying the entry (or the influx) of the *karma* particles (i.e. the *āsrava)*, perceives it (in meditation in order to remain vigilant).

२१ जे इमस्स विग्गहस्स अयं खणेत्ति मन्नेसी।

21. Je imassa viggahassa ayaṁ khaṇetti mannesī.

21. '(At the) present moment, this is the state of the (gross) body' – thus one who discovers (i.e. men-

tally perceives in meditation the state of the body every moment), (remains ever vigilant).

ANNOTATIONS 20-21. The *Sādhanā* propounded by Bhagavān Mahāvīra essentially consists in 'remaining vigilant moment after moment'. Out of the various techniques prescribed for remaining vigilant, the prime one is to perceive in meditation with the mind's eye the phenomena and sensations taking place in one's own body. A *sādhaka* who concentrates his perception on the sensations of pain and pleasure ever present in the gross body, — i. e. one who discovers the state of the body every moment — remains vigilant.

This meditational technique of concentration of perception of the body leads one to become introvert. Thus the gross body serves as a medium of turning the outwardly directed flow of consciousness inward.

The two subtle bodies — the *taijas* (i. e. the electrical body) and *karma*-body — exist in the interior of the gross one and the soul is further in the interior of these two. One who practises the concentration of the perception of the phenomena and sensations of one's gross body, gradually succeeds in perceiving the subtle bodies. By further practice of this technique of meditation and training the mind for such perception, one begins to realize the current of consciousness flowing in the gross body. As the *sādhaka* proceeds progressively from perception of the gross to that of the subtle, the intensity of his vigilance increases.

२२ एस मग्गे आरिएहिं पवेदिते ।

22. Esa magge *āriehiṁ pavedite.*

22. This Path (of vigilance) has been shown by the *Tīrthaṅkaras.*

२३. उट्ठिए णो पमायए ।

23. *Uṭṭhie ṇo pamāyae.*

23. One should not cease to be vigilant after having risen up (for the *sādhanā* of vigilance).

२४. जाणित्तु दुक्खं पत्तेयं सायं।

24. *Jāṇittu dukkhaṁ patteyaṁ sāyaṁ*

24. Happiness and unhappiness are (purely individual experiences (— knowing this fact one should not cease to be vigilant).

२५. पुढो छंदा इह माणवा, पुढो दुक्खं पवेदितं।

25. *Puḍho chaṁdā iha māṇavā, puḍho dukkhaṁ paveditaṁ.*

25. People in this world have diverse desires. Their miseries are also diverse.

२६ से अविहिंसमाणे अणवयमाणे, पुट्ठो फासे विप्पणोल्लए।

26. Se avihiṁsamāṇe aṇavayamāṇe, puṭṭho phāse vippaṇollae.

26. One (who knows that experience of pleasure and pain is purely individual) should not indulge in violence (or) deny (the existence of micro-organisms)[1]. One should forbear the hardships that befall him (in the path of this *sādhanā*) with equipoise.

२७ एस समिया-परियाए वियाहिते।

27. Esa samiyā-pariyāe viyāhite.

27. He (i. e. a *sādhaka* who observes non-violence and forbearance) is described as one who has perfectly comprehended[2] the Truth[3].

---

1. Vide 1/38, 39, 66.
2. The author of the *Vṛtti* interprets the term "*samiyā pariyāye*" in two ways:
   (a) One who practises the right form of asceticism.
   (b) One who practises the tranquil form of asceticism.
3. The alternate translation of this aphorism may be done like this: He (i. e. a *sādhaka* who observes non-violence and forbearance) is described as one who has fully attained the Equanimity.

२८ जे असत्ता पावेहिं कम्मेहिं, उदाहु ते आयंका फुसंति ।
इति उदाहु वीरे "ते फासे पुट्ठो हियासए" ।

28. Je asattā pāvehiṁ kammehiṁ, udāhu te āyaṁkā phusaṁti.

Iti udāhu vīre "te phāse puṭṭho hiyāsae".

28. Even such *munis* as are not addicted to vices may at times get afflicted with fatal diseases. In this regard, Bhagavān Mahāvīra instructed his disciples to bear those fatal diseases, if they were afflicted by them.

२९ से पुव्वं पेयं पच्छा पेयं भेउर-धम्मं, विद्धंसण-धम्मं, अधुवं, अणितियं, असासयं, चयावचइयं, विपरिणाम-धम्मं, पासह एयं रूवं ।

29. Se puvvaṁ peyaṁ pacchā peyaṁ bheura-dhammaṁ, viddhaṁsaṇa-dhammaṁ, adhuvaṁ, aṇitiyaṁ, asāsayaṁ, cayāvacaiyaṁ, viparināma-dhammaṁ, pāsaha eyaṁ rūvaṁ.

29. Perceive this body. Sooner or later a day will come when it will have to be given up. Fragility and decay characterise it. It is transient, mortal and mutable. Anabolism and catabolism take place in it. It passes through different stages (of development and deterioration).

ANNOTATIONS 28. 29. Once upon a time some *munis* went to Bhagavān Mahāvīra and said rather inquisitively, "O Bhagavān Why is it that even temperate and continent ascetics are susceptible to disease?"

The Bhagavān said, "O Noble Ones! You should try to know the root causes of both continence and disease."

The disciples asked, "What are they, O Bhagavān?"

"The cause of continence is the dissolution of "*cāritra-moha-karma*" (i. e. the *karma*, which pollutes Right Conduct through delusion), and that of disease is the rise of "*vedanīya karma*" (i. e. the *karma* which brings pain in its wake). Thus, the causes of the two are different. There-

fore, a continent *sādhaka* may suffer from some diseases, even a *kevalī* (omniscient one, i.e. one who has reached the pinnacle of continence) can be so afflicted."

"O Venerable One! What should one do when a disease rears up its ugly head?"

"One should bear it with fortitude."

In this connection, Bhagavān Mahāvīra exhorted them to bear in mind the ***sūtra*** which assists one in overcoming such difficulties. This is contained in the aphorism 29.

Balanced diet would build up the body, whereas unbalanced one would result in its decay.

Interpreted in a different way, this means that up to the age of forty, the body develops; later on decay sets in.

३० संधिं समुप्पेहमाणस्स एगायतण-रयस्स इह विप्पमुक्कस्स, णत्थि
मग्गे विरयस्स त्ति बेमि।

30. Saṁdhiṁ samuppehamāṇassa egāyataṇa-rayassa iha vippamukkassa, ṇatthi magge virayassa tti bemi.

30. One who perceives the entry (of the *karma* particles), who is centred in (the state of perfect equanimity), who is free from the worldly attachment to (the body etc.), and who has ceased from violence, is not subject to the path of (misery). I say so.

ANNOTATION 30. Birth, aging, disease and death — this quartet forms a path leading to misery. One who has ceased from violence blocks it.

परिग्गह-पदं

३१ आवंती केआवंती लोगंसि परिग्गहावंती—से अप्पं वा, बहुं वा,
अणुं वा, थूलं वा, चित्तमंतं वा, अचित्तमंतं वा, एतेसु चेव
परिग्गहावंती।

Pariggaha-padam

31. Āvaṁtī keāvaṁtī logaṁsi pariggahāvaṁtī — se appaṁ vā, bahuṁ vā, aṇuṁ vā, thūlaṁ vā cittamaṁtaṁ vā, acittamaṁtaṁ vā, etesu ceva pariggahāvaṁtī.

Acquisitiveness

31. All those, in this world, who are prone to possession of things, be they few or many, subtle or gross, sentient or insentient, try to acquire and accumulate them. They are prone to possession (on account of their attachment to) these (worldly objects).

३२ एतदेवेगेसिं महब्भयं भवति लोगवित्तं च णं उवेहाए ।

32. Etadevegesiṁ mahabbhayaṁ bhavati, logavittaṁ ca naṁ uvehāe.

32. This very acquisitiveness spells disaster for those who are attached to them. See the state of the world!

ANNOTATION 32. Just as men of the world are always worried about the safety of their possessions, so does *sādhaka* who is constantly attached to worldly objects.

३३ एए संगे अविजाणतो ।

33. Ee saṁge avijāṇato.

33. One who is ignorant of the *attachments produced* by possession (invites great agonies).

३४ से सुपडिबुद्धं सूवणीयं ति णच्चा, पुरिसा ! परमचक्खू ! विपरक्कमा ।

34. Se supaḍibuddhaṁ sūvaṇīyaṁ ti ṇaccā, purisā! paramcakkhū! viparakkamā.

34. (That possessiveness is the cause of great agonies) is well-observed and well-exemplified by the seers (possessed of extra-sensory perception). Therefore, O Argus-eyed one! Exert yourself (to keep possessiveness in check).

३५ एतेसु चेव बम्भचेरं ति बेमि ।

35. Etesu ceva bambhaceraṁ ti bemi.

35. Only those who keep possessiveness in check, are self-disciplined. So do I say.

ANNOTATION 35. The word *brahmacarya* can be interpreted in three ways:

(a) Control of sex organs,
(b) Living in a religious order, and
(c) Self-discipline.

Body is also a kind of possession. One who is attached to the body cannot control his sex organs.

One who is attached to the body and the worldly objects can neither live in a religious order nor can he follow the rules of ascetic life including non-violence.

All the three meanings stated above are applicable here, but the third meaning is more relevant.

३६. से सुयं च मे अज्झत्थियं च मे, "बंध-पमोक्खो तुज्झ अज्झत्थेव"।

36. *Se suyaṁ ca me ajjhatthiyaṁ ca me, "baṁdha-pamokkho tujjha ajjhattheva".*

36. I have heard and realized that bondage and salvation are both within your Self.

३७. एत्थ विरते अणगारे, दीहरायं तितिक्खए।
पमत्ते बहिया पास, अप्पमत्तो परिव्वए।

37. *Ettha virate aṇagāre, dīharāyaṁ titikkhae*
Pamatte bahiyā pāsa, appamatto parivvae.

37. Having forsaken acquisitiveness, a monk should all his life forbear the hardships, (attendant upon non-possession).

See! Those who are stupefied, are far away from asceticism. Therefore, lead a life of self-discipline with vigilance.

३८ एय मोणं सम्म अणुवासिज्जासि ।

—त्ति बेमि ।

38. Eyaṁ moṇaṁ sammaṁ aṇuvāsijjāsi.

— Tti bemi.

38. Practise aright this knowledge (which is the embodiment of cessation from violence and possessiveness).

— I say so.

SECTION III

तइओ उद्देसो

Taio Uddeso

अपरिग्गह्-कामनिव्वेयण-पदं

३९. आवंती केआवंती लोयंसि अपरिग्गहावंती, एएसु चेव अपरिग्गहावंती।

Aparıggaha-kāmanıvvevana-padam

39. Avaṁtī keāvaṁtī loyaṁsı aparıggahāvaṁtī, eesu ceva aparıggahāvaṁtī.

Non-acquisıtıveness and Detachment from Sensual Pleasures

39. All those, ın thıs world, who are free from acquısıtıveness, are so only because they do not have (attachment to) these (worldly objects nor do they accumulate them).

४०. सोच्चा वई मेहावी, पंडियाणं णिसामिया।
समियाए धम्मे, आरिएहिं पवेदिते।

40. *Soccā vaī mehāvī, paṁdiyānaṁ ṇisāmıyā.*
Samıyāe dhamme, ārıehiṁ pavedıte

40. "The *Tīrthaṅkaras* have asserted (that) *dharma* (ı.e. rıghteousness) subsists ın equanımıty." — Thıs sermon of the preceptors should be heard and absorbed by the wise *sādhaka*.

४१. जहेत्थ मए संधी झोसिए, एवमण्णत्थ संधी दुज्झोसिए भवति,
तम्हा बेमि —णो णिहेज्ज वीरियं।

41. Jahettha mae saṁdhī jhosie. evamaṇṇattha saṁdhī dujjhosie bhavati, tamhā bemi — *no ṇihejja vīriyaṁ*.

41. (Addressing a religious assembly, Bhagavān Mahāvīra proclaimed —) "The harmonization in the practice of Right Knowledge, Right Perception and Right Conduct brought about by me in my *sādhanā*, is rare to find elsewhere. That is why, I assert that (you should attain the integration of the triad, and, not let your powers lie dormant."

ANNOTATION 41. In the days of Bhagavān Mahāvīra, different philosophers emphasised separately one of the three paths viz; Knowledge, Devotion and Action for the attainment of salvation.

According to Bhagavān Mahāvīra, merely one path was inadequate for the attainment of salvation. On the contrary, a harmonious blending of the three was essential for it. He had practised severe austerities in conjunction with the pursuit of knowledge and perception during the period of *sādhanā*, because austerities are an integral part of conduct. Buddha, however, discarded (mortifying) penances. This might have been discussed among the disciples of Bhagavān Mahāvīra. It could well be that some of his pupils also questioned the need of those austerities. It looks as though under those circumstances Bhagavān Mahāvīra laid down this proposition.

Bhagavān Mahāvīra said that he had practised severe austerities far away from the population and that he had experienced that it was not in vain, but was very useful in the *sādhanā*. He further said, "I tell you my own personal experience. Use your energy as much as you can in practising austerities together with the pursuit of Knowledge and Perception."

४२ जे पुव्वुट्ठाई, णो पच्छा-णिवाई।
जे पुव्वुट्ठाई, पच्छा-णिवाई।
जे णो पुव्वुट्ठाई, णो पच्छा-णिवाई।

42. Je puvvuṭṭhāī, ṇo pacchā-ṇivāī.
Je puvvuṭṭhāī, pacchā-ṇivāī.
Je ṇo puvvuṭṭhāī, ṇo pacchā-ṇivāī.

42. Some persons rise up and continue awakened life-long — they never fall down.

Some persons do rise up, but fall down afterwards. Some persons neither rise up at all nor fall down afterwards.

ANNOTATION 42. There are two possible behavioural patterns of those who have renounced the world. Some *sādhakas* keep up the same zealous leonine spirit with which they renounce, while others, although renouncing with leonine spirit, practise it with a craven cowardly one.

For example, Dhanya and Śālibhadra were initiated by Bhagavān Mahāvīra. They passed their ascetic life in spiritual studies, meditation and practising austerities, and finally attained death through 'fast unto death' together with the observance of perfect equanimity. This is an example of the person rising up and remaining awakened life-long.

On the other hand, example of the second category is found in the lives of Puṇḍarīka and Kuṇḍarīka. They were brothers. Kuṇḍarīka got initiated into ascetic life. Later on, when he became ill, king Puṇḍarīka arranged for his medical treatment. Kuṇḍarīka recovered, but at the same time, he became lax in the observance of the monastic conduct. He abandoned the ascetic life and returned to the worldly life. This is an illustration of the person rising up and then falling down.

The third category is that of a person who never renounces the worldly life.

४३. सेवि तारिसए सिया, जे परिण्णाय लोगमणुस्सिओ।

43. *Sevi tārissae siyā, je pariṇṇāya logamaṇussio.*

43. A monk who, after renouncing (the worldly life), — again takes recourse to it, is as good (as a person leading the worldly life).

४४. एयं णियाय मुणिणा पवेदितं—इह आणाकंखी पंडिए अणिहे,
पुव्वावररायं जयमाणे, सया सीलं संपेहाए,
सुणिया भवे अकामे अझंझे ।

44. *Eyaṁ niyāya muṇinā paveditaṁ — Iha āṇākaṁkhī paṁḍie aṇihe, puvvāvararāyaṁ jayamāṇe, sayā sīlaṁ saṁpehāe, suṇiyā bhave akāme ajhaṁjhe.*

44. Knowing these (i. e. the causes of rising up and falling down from the *sādhanā*), the Bhagavān enjoined, "A wise *muni* should remain devoted to the Instruction, and not get attached (to the mundane possessions), he should keep himself occupied with the study of sacred books, and meditation in the first and the last quarters of the night, he should abide by the monastic ethics, and get himself emancipated from lust and wrath, after listening intently to (the Truth, which is the essence in the world).

ANNOTATION 44. In the present aphorism, seven steps leading to steadiness in ascetic life have been propounded:

I. *Devotion to the Instruction* The word *Ājñā* (Instruction) can be interpreted in two ways — (a) Scriptural Knowledge, and (b) Sermons.

II. *Cessation from attachment.*

III. *Diligent efforts in the first and the last quarters of night*· There are two traditions prevalent about the way in which a night should be passed —

(a) To sleep in the third quarter of night remaining awake in the remaining three;

(b) To remain awake in the first and the last quarters of the night and to sleep in the intermediate two quarters.

By *jayamāṇe* (*yatamānaḥ*) is meant "to be diligent by remaining vigilant through concentration on studies and meditation while awake".

IV. Practice of ethical code: By *śīla* is meant — "following the five great vows; subjugation of the senses; staidness of mind, body and speech; conquest of passions — anger, conceit, deceit, and greed". The constant observance of *śīla* is *śīla-saṁpehā* (*śīla - saṁprekṣā*) (i. e. the practice of the ethical code).

V. *Listening to and comprehending the Truth* i. e. Knowledge, Perception and Self-discipline which is the essence in the world.

VI. *Forsaking desire.*

VII. *Forswearing anger.*

४५. इमेणं चेव जुज्झाहि, किं ते जुज्झेण बज्झओ ?

45. *Imeṇaṁ ceva jujjhāhi,* kiṁ te jujjheṇa bajjhao?

45. Battle with this (enemy i. e., the *karma* body); what will accrue from warring with others?

४६. जुद्धारिहं खलु दुल्लहं ।

46. *Juddhārihaṁ khalu dullahaṁ*

46. (The enemy) which is to be fought with is difficult to find.

ANNOTATIONS 45-46. Once upon a time, some *munis* approached Bhagavān Mahāvīra and said, "O Bhagavān! You had admonished us to utilise as much spiritual energy as is possible in attaining knowledge and perception, and in the observance of various austerities, and also you had warned us against laxity in our efforts. Accordingly, we made all possible efforts to sheer off the complexes born out of *karma,* but still we have not succeeded in completely obliterating them. We request you to give us some more guidance."

Knowing their difficulty, the Bhagavān said, "Would you be able to exert yourself more?"

Humbly answered the disciples, "We are capable of exerting ourselves to any extent. In common parlance, we can crack the hardest nut; and in philosophical terms, we can even abandon the body."

The Venerable One said, "The most significant way to tone down the *karma-saṁskāras* is the battle against the *karma* body which is constantly tormenting you through various kinds of impulses. Fight with the *karma* body. Do not let it overwhelm you. And also resist this physical body which yearns for sensual pleasures by subduing the senses and the mind."

The Bhagavān thus exhorted the disciples to fight an internal battle. Explaining the strategy of the battle in question, the Bhagavān further said, "Continue battling along before the old age sets in, diseases attack and the senses become numb. Youth is the right time for sounding the bugle for it. The *karma-saṁskāra* as a matter of fact, is the real enemy.

४७ जहेत्थ कुसलेहिं परिण्णा-विवेगे भासिए।

47. Jahettha kusalehiṁ pariṇṇā-vivege bhāsie.

47. (To win) this (internal battle), Bhagavān Mahāvīra prescribed discernment and forswearing (as weapons).

ANNOTATION 47. Battling within the Self is the same as battling against the *karma* body and annihilating it. There are two primary weapons used in this battle viz. discernment and forswearing i.e. first comprehend and then discard.

Forswearing is of many kinds, e.g. forswearing of possession i.e. realization of separateness of the Self from possessions such as money, family etc.

Forswearing of the body i.e. realization of separateness of the Self from the body.

Forswearing of wrong notions i.e. realization of non-acquisitiveness etc.,

Forswearing of the *karma*-body i.e. realization of separateness of the Self from the *karma*-body.

४८ चुए हु बाले गब्भाइसु रज्जइ।

48. Cūe hu bāle gabbhāisu rajjai.

48. A *sādhaka* who (after having risen up) falls down, gets entangled in the (cycle[1] of miseries) emanating from conception in womb etc.

४९. अस्सिं चेयं पव्वुच्चति, रूवंसि वा छणंसि वा।

49. *Assiṁ ceyaṁ pavvuccati, rūvaṁsi vā chaṇaṁsi vā.*

49. Here (i.e. in the Discipline of the *Arhat*), it has been laid down emphatically that a *sādhaka* who wallows in sensual objects and violence in spite of having risen up, falls down).

ANNOTATION 49. In this *sūtra*, the term *rūva* (*rūpa*) denotes perceivable i.e. sensual objects and body; and the word *chaṇa* (*kṣaṇa*) stands for 'violence' and other evils such as mendacity, larceny, incontinence and possessiveness.

५० से हु एगे संविद्धपहे मुणी, अण्णहा लोगमुवेहमाणे।

50. Se hu ege saṁviddhapahe muṇī, aṇṇahā logamuvehamāṇe.

50. Only that *muṇī* remains steady in his mission who perceives worlds (of sensual objects and violence) in a different perspective (i.e. other than that of the laymen).

ANNOTATION 50. For one who is addicted to sensual objects and violence, the forms of the sensual objects are the be-all and the end-all of life and violence is the panacea of all ills. But one whose attitude is changed does not remain attached to the sensual objects and violence. He, then, takes worldly objects for transitory things, and considers them to have painful consequences, and violence as the root cause of all problems. He realizes that all problems and miseries in this world (are engendered mainly by violence).

1. Cf. 3/83.

५१. इति कम्मं परिण्णाय, सव्वसो से ण हिंसति। संजमति णो पगब्भति।

51. *Iti kammaṁ pariṇṇāya, savvaso se ṇa hiṁsati. Saṁjamati ṇo pagabbhati.*

51. Having thus known the true nature and causes of *karma*, the *muni* does not cause violence to anyone. He keeps (his senses) under complete restraint and does not let (them) become wanton.

५२ उवेहमाणो पत्तेयं सायं।

52. Uvehamāno patteyaṁ sāyaṁ.

52. Considering that happiness is individually experienced (or every living being is desirous of happiness), one should not perpetrate violence.

५३ वण्णाएसी णारभे कंचणं सव्वलोए।

53. Vaṇṇāesī ṇārabhe kaṁcaṇaṁ savvaloe.

53. A *muni* should not do anything anywhere, out of the desire for fame[1].

५४. एगप्पमुहे विदिसप्पइण्णे, णिव्विन्नचारी अरए पयासु।

54. *Egappamuhe vidisappaiṇṇe, ṇivvinnacārī arae payāsu.*

54. A *muni* should (advance) in the direction of his goal; he should transcend all the wrong directions (i. e. what is opposite to the way of knowledge i. e. self-

1. The contextual meanings of the term '*varṇa*' are (a) fame and (b) form. In the context of form, the present *sūtra* can be translated thus: A *muni* should not indulge in any such action as may be conducive to the augmentation of self-beautification (i. e. he should not use any cosmetic etc. for this purpose).

The alternate translation of this aphorism can be done thus· A *muni* should not do anything anywhere with the desire to enjoy sense-objects.

realization, self-perception, and self-discipline); he should not get enamoured of women.

ANNOTATION 54. Only a *muni* who keeps his eyes fixed on the Aim, can circumvent all the barriers.

The pledges for transcending the antagonizing forces are as follows

"I give up ignorance; I adhere to knowledge (i. e. self-knowledge).

"I give up false belief; I adhere to the right belief."

"I give up incontinence; I embrace self-discipline."

Both attachment and sensuality lead one astray. One who transcends the antagonizing forces becomes free from this estrangement.

५५. से वसुमं सव्व-समन्नागय-पण्णाणेण अप्पाणेणं अकरणिज्ज पावं कम्म।

55. Se vasumaṁ savva-samannāgaya-paṇṇāṇeṇaṁ appāṇeṇaṁ akaraṇijjaṁ pāvaṁ kammaṁ.

55. For a *sādhaka* who is possessed of the wealth (of enlightenment) any sinful action (such as violence and self-indulgence) is to be abhorred by conscience, (guided) by intellect, fully illumined with Truth[1].

५६ त णो अन्नेसिं।

56. Taṁ ṇo annesiṁ.

56. (Therefore), the *sādhaka* should not pursue it (i. e. sinful action).

५७. ज सम्म ति पासहा, त मोण ति पासहा।
जं मोण ति पासहा, त सम्म ति पासहा।

57. *Jaṁ sammaṁ ti pāsahā, taṁ moṇaṁ ti pāsahā;*
Jaṁ moṇaṁ ti pāsahā, taṁ sammaṁ ti pāsahā.

1. Cf. 1/174.

57. See! What is right (conduct) is (right) knowledge[1] and what is (right) knowledge is right (conduct).

ANNOTATION 57. From the pragmatic point of view, knowledge and conduct are distinct from each other. But from the point of view of ultimate truth, they are not poles apart. The culmination of Right Knowledge and Spiritual Experience is Right Conduct (i.e. self-discipline or asceticism). The aim of the aphorism is to underline the fact that self-discipline is the sum and substance of Right Knowledge. How can knowledge which is not conducive to self-discipline remain Right and Proper unto the last? The purport of the author here is to elucidate the unity of Right Knowledge and Right Conduct. According to him, Right Knowledge implies existence of Right Conduct, and vice-versa. We can infer the existence of one from the other.

Another Sanskrit equivalent of the word *samma* can be '*sāmya*' (besides *samyak*). This interpretation which means equanimity is very relevant here. If we choose this interpretation the present *sūtra* can be translated thus:

See! What is equanimity is asceticism; and what is asceticism is equanimity.

५८ ण इमं सक्क सिढिलेहिं अद्दिज्जमाणेहिं गुणासाएहिं वंकसमायारेहिं पमत्तेहिं गारमावसंतेहिं ।

58. Ṇa imaṁ sakkaṁ sidhilehiṁ addijjamāṇehiṁ guṇāsāehiṁ vaṁkasamāyārehiṁ pamattehiṁ gāramāvasaṁtehiṁ.

58. The practice of this (knowledge) is not feasible for them who are unsteady, drenched in affection, lustful, of deceitful conduct, stupefied (with passions), and householders.

५९. मुणी मोणं समायाए, धुणे कम्म-सरीरगं ।

59. *Muṇī moṇaṁ samāyāe, dhuṇe kamma-sarīragaṁ.*

1. Cf. 2/103.

59. After gaining knowledge[1], the *muṇī* should shake to its root his *karma*-body (to cast off his *karma*).

६०. पंतं लूहं सेवंति, वीरा समत्तदंसिणो।

60. *Paṁtaṁ lūhaṁ sevaṁti, vīrā samattadaṁsiṇo.*

60. The courageous one practising equanimity should take tasteless and coarse food.

६१. एस ओहंतरे मुणी, तिण्णे मुत्ते विरए वियाहिए।

—त्ति बेमि।

61. *Esa ohaṁtare muṇī, tiṇṇe mutte virae viyāhie.*

— Ttı bemi

61. Such a *muṇī* who has crossed the ocean of life and death is called successful, liberated, and devoid of passions.

— I say so.

1. See, 2/103.

SECTION IV

चउत्थो उद्देसो
Cauttho Uddeso

अवियत्तस्स एगल्लविहार-पदं

६२ गामाणुगामं दूइज्जमाणस्स दुज्जातं दुप्परक्कंतं भवति अवियत्तस्स भिक्खुणो।

Aviyattassa egallavihāra-padaṁ

62. Gāmāṇugāmaṁ dūijjamāṇassa dujjātaṁ dupparakkaṁtaṁ bhavati *aviyattassa bhikkhuṇo*.

Practice of Asceticism in Solitariness by an Immature Ascetic

62. A monk who, in an immature state, moves about from village to village (in solitariness), gets overwhelmed by hardships. (By doing so,) he embarks upon undesirable adventure.

ANNOTATION 62. One of the disciples asked the preceptor. "O Preceptor! What does the word *avyakta* (i. e. immature) connote?"

The preceptor replied, "Some persons are immature both in knowledge and age; some persons are immature in knowledge but mature in age; Some persons are mature in knowledge and immature in age; and some persons are mature both in knowledge and age."

Those who are above the age of sixteen are mature with respect to age, and those who have learned upto the third part (viz. *Ācāra-vastu*) of the Ninth Book of the Fourteen Pūrvas, are mature with respect to knowledge. The *muni*

who is mature both in knowledge and age can move about on purpose practising asceticism in solitariness.

६३. वयसा वि एगे बुइया कुप्पंति माणवा।

63. Vayasā vi ege buiyā kuppaṁti māṇavā.

63. (Immature) persons are easily susceptible to anger produced by (the merest adverse) remarks.

ANNOTATION 63. Once upon a time, an immature ascetic was going somewhere. Seeing him, someone said to another person, "Who is this fellow?"

The other person remarked, rather disparagingly, "Why, of course, the *śūdra* (i. e. the lowly born person).

The immature *sādhu* on hearing this got irate.

An immature person may be roused to temper by the merest touch. Once a porter carrying luggage on his head bumped into an immature monk. The latter got furious and said, "Are you blind? Can't you see properly?"

The porter also got infuriated and they came to blows.

There was another immature *sādhu*, who acted negligently. The teacher gave him a bit of his mind, whereupon he asked "What on earth have I done? Why did you insult me in the presence of all these *sādhus*? Do not other *sādhus* ever indulge in such negligent behaviour?" And he went on grumbling. He could not notice his own negligence due to his intense wrath.

Such immature persons cannot develop *sādhanā* by moving about solitarily.

६४. उन्नयमाणे य णरे, महता मोहेण मुज्झति।

64. *Unnayamāṇe ya ṇare, mahatā moheṇa mujjhati.*

64. An immature one becomes stupefied with intense delusion on being praised.

६५ संबाहा बहवे भुज्जो-भुज्जो दुरतिक्कमा अजाणतो अपासतो।

65. Saṁbāhā bahave bhujjo-bhujjo duratikkamā ajāṇato apāsato.

65. One who lacks in Knowledge and Perception, (i. e. who is immature) cannot cross over numerous hurdles repeatedly coming in his way.

ANNOTATION 65. Only he can solve all problems who is mature enough to know how to forbear hardships and what good accrues from forbearing them.

६६. एयं ते मा होउ।

66. *Eyaṁ te mā hou.*

66. (O Ascetic)! The thought (of moving about in solitariness in an immature stage)should not even cross your mind.

६७. एयं कुसलस्स दंसणं।

67. *Eyaṁ kusalassa daṁsaṇaṁ.*

67. This is the view of Bhagavān Mahāvīra (i. e. these demerits in the practice of asceticism in solitāriness by an immature *sādhaka* have been envisaged by him).

६८. तद्दिट्ठीए तम्मोत्तीए तप्पुरक्कारे तस्सण्णी तन्निवेसणे।

68. *Taddiṭṭhīe tammottīe* tappurakkāre *tassaṇṇī tannivesaṇe*

68. Fixing his mind on it (i. e. Mahāvīra's[1] view), concentrating on it, giving it prominence, becoming completely absorbed in its memory, and throwing himself heart and soul in its (practice), one should follow it.

1. The author of the *Cūrṇi* explains aphorism 68 in the context of 'preceptor' and aphorism 69 in that of 'manner of moving' (*iryā*), whereas the author of the *Vṛtti* explains them both in the former context, except the phrase "*Pāsiya pāṇe gacchejjā.*" However, both the commentators agree that aphorism 69 is the source of the 3rd chapter called (*iryā* of the *Āyāra-cūlā*). The author of the *Cūrni* has mentioned in the preface of *Āyāra-cūlā* that the chapter entitled *iryā* has been developed from aphorisms 62, 68, 69, 70 of the present chapter. On the basis of this

इरिया-पदं

६९. जयविहारी चित्तणिवाती पंथणिज्झाती पलीबाहरे, पासिय पाणे गच्छेज्जा।

Iriyā-padaṁ

69. *Jayaṁvihārī cittaṇivātī paṁthaṇijjhātī palivāhare, pāsiya pāṇe gacchejjā.*

Manner of Moving (for an Ascetic)

69. A *muni*, when moving about, should carefully concentrate his mind on his movements, and fix his eyes on the path (he is treading). On noticing living beings (insects, creatures), he should draw back his legs, and move on observing and carefully avoiding the living beings coming across his path.

७०. से अभिक्कममाणे पडिक्कममाणे संकुचेमाणे पसारेमाणे विणियट्टमाणे संपलिमज्जमाणे।

70. Se abhikkamamāṇe paḍikkamamāṇe saṁkucemāṇe pasāremāṇe viṇiyaṭṭamāṇe saṁpalimajjamāṇe.

70. Those living beings[1] may either be coming towards him or going away, contracting or expanding (their limbs) or lying still or crawling in dust.

कम्मणो बंध-विवेग-पदं

७१. एगया गुणसमियस्स रीयतो कायसफासमणुचिण्णा एगतिया पाणा उद्दायंति।

---

information and also the verse - *Tammuttī tappurakkāre uvautte*" of the *Uttarādhyayana Sūtra* (24/8), both these aphorisms (viz. 68, 69) may be interpreted in terms of *iryā*, but we have translated aph. 68 in the context of *Kusala* (i.e., Bhagavān Mahāvīra) (see Aphorism 67) on the basis of the explanation of the *Cūrṇi* cf. 5/109.

1. This aphorism has been translated here by considering the words *abhikkamamāṇe* etc. to be the adjectives of *pāṇe* and in the accusative plural.

Kammaṇo baṁdha-vivega-padaṁ

71. Egayā guṇasamiyassa rīyato kāyasaṁphāsamaṇuciṇ-ṇā egatiyā pāṇā uddāyaṁti.

Bondage and Riddance of Karma Particles

71. It may so happen that some living beings get injured or (even) killed by coming in touch with the body of a (perfectly) vigilant *muni* (i.e an *appramatta muni*, having attained a *guṇasthāna* (i.e., a stage of spiritual development) from seventh to thirteenth) while doing some activity.

७२ इहलोग-वेयण-वेज्जावडियं ।

72. Ihaloga-veyaṇa-vejjāvaḍiyaṁ.

72. (If any living being gets injured or killed inadvertently by the touch of the body of any *pramatta muni*, (not perfectly vigilant and occupant of the sixth *guṇasthāna*) who, however, otherwise is carrying on his operations in accordance with the Right Deportment), the *muni* incurs bondage of (only that *karma*, which comes to rise in his present life.

ANNOTATIONS 71-72. The bondage of *karma* particles incurred due to killing of living beings is not always identical. It depends upon the intensity of passions and one's mental state.

If a living being is killed by coming in contact with the body, —

(a) in the case of a *muni* who has attained the highest form of *samādhi* (i.e. profound meditation) or the *śaileśī* stage (whose mind is rendered as staid, calm and immobile as a mountain), no *karma*-bondage is incurred;

(b) in the case of a *vītarāga muni* (i.e. one who is completely free from passions or attachment and aversion), but who has not withdrawn from the activities of mind, speech and body, the *karma*-bondage endures for two *samayas* (i.e. two time-points) only;

(c) in the case of an (*avītarāga*) *apramatta muni* (i. e. vigilant but not completely free from passions), the *karma*-bondage endures for minimum *antarmuhūrta* (i. e. less than 48 minutes) and maximum 8 *muhūrtas* (i. e. 6 hours 24 minutes) ;

(d) in the case of a *muni* who is not perfectly vigilant (*pramatta*) but is acting in accordance with the Right Deportment, the duration of the *karma*-bondage incurred is minimum *antarmuhūrta* and maximum eight years. He gets rid of it by experiencing it in the present life.

७३. जं आउट्टिकयं कम्मं, तं परिण्णाए विवेगमेति ।

73. Jaṁ āuṭṭikayaṁ kammaṁ, taṁ pariṇṇāe vivegameti.

73. The karma-particles incurred by (the *pramatta muni* occupying the sixth *guṇasthāna*), who is carrying on his operation out of accord with the Right Deportment, can be disposed of through expiation[1].

७४. एव से अप्पमाएण, विवेगं किट्टति वेयवी ।

74. *Evaṁ se appamāeṇaṁ, vivegaṁ kiṭṭati veyavī*

74. The dissolution (of *karma* bondage which is caused by *pramāda* (i. e. non-vigilance), is effected through *apramāda* (i. e. vigilance); the composer of the *sūtra* (canonical text) has so propounded.

बंभचेर-पदं

७५ से पभूयदंसी पभूयपरिण्णाणे उवसंते समिए सहिते सया जए
दट्ठु विप्पडिवेदेति अप्पाण—

Baṁbhacera-padaṁ

75. Se pabhūyadaṁsī pabhūyapariṇṇāṇe uvasaṁte samie sahite sayā jae daṭṭhuṁ vippaḍivedeti appāṇaṁ —

---

1. Expiation is of 10 kinds: out of which *tapa* (i. e. penance) and *cheda* (i. e. reduction of rank as penalty) are prescribed for dissolving the above sort of *karma* bondage.

Practice of Celibacy

75. A *muni* who has deep insight and extensive knowledge, who has subdued his passions, who is engaged in right activity, and is equipped (with Knowledge, Spiritual Experience and Self-discipline) and is ever subjugating his senses, reflects on seeing (a woman bent up on seducing him) —

७६ किमेस जणो करिस्सति ?

76. Kimesa jano karissati?

76. "What can this person (i.e. woman) do unto me?

७७. एस से परमारामो, जाओ लोगम्मि इत्थीओ।

77. *Esa se paramārāmo, jāo logammi itthīo.*

77. "Even though in this world, women are the sources of utmost pleasure, (what happiness, can they give to me? For, I am already happy by myself)."

ANNOTATIONS 76-77. These aphorisms are comparable to the following verse of Ācārya Kundakunda·

Timiraharā jaī ditthī, janassa dīvena natthi kadavvam/
Tadha sokkham sayamadda, visaya kim tattha kuvvanti//[1]

"Of what use is a lamp to a person whose eyes have the power to destory the darkness? What purpose can external objects of delight serve when the Self itself is (a treasure of) happiness?"

७८ मुणिणा हु एत पवेदित, उब्बाहिज्जमाणे गामधम्मेहिं—

78. Munınā hu etaṁ paveditaṁ, ubbāhijjamāne gāmadhammehiṁ —

78. Bhagavān Mahāvīra has prescribed this (in the following aphorisms) to the *muni* tormented by sex —

७९. अवि णिब्बलासए।

1. *Pravacanasāra*, 67.

79. Avi ṇibbalāsae.

79. He should eat food which is not rich.

ANNOTATION 79. By taking food rich in calories, the physical vigour tends to increase, and there are more chances of sexual arousal. Decaloried food, on the other hand, reduces physical vigour and consequently the passions also get weakened in a less vigourous body. That is why decaloried food has been prescribed as the first per-requisite for toning down the sexual passions.

८०. अवि ओमोयरियं कुज्जा।

80. *Avi omoyariyaṁ kujjā.*

80. He should take light diet.

ANNOTATION 80. The passions of a person taking heavy diet are more likely to get strong, while light diet helps in pacifying lust.

८१ अवि उड्ढठाणं ठाइज्जा।

81. Avi uḍḍhaṁṭhāṇaṁ ṭhāijjā.

81. He should perform *kāyotsarga* (i.e. relaxation and renunciation of bodily activities) by practising *ūrdhvasthāna* (i.e. adopting the posture in which legs are kept upward and head downwards).

ANNOTATION 81. *Ūrdhvasthāna* must be practised at night; it could also be practised in day-time if there was need to do so. In accordance with one's requirements, one should practice it for one, two, three or four *praharas* (1/4th of a day or night). It is a very effective means to curb sexual passions.

The word *urdhvasthāna* denotes the *mudrā* (posture) indicated by word *Uddhaṁjāṇū, ahosire'* in the *Bhagawati Sūtra* (1/9). The same *mudra* is discussed in the *Haṭhayoga Pradīpikā* by *'urdhvanābhiradhastāluḥ'* (3/79) and *"Adhaḥśiraśchordhvapādaḥ"* (3/81).

The *ūrdhvasthāna mudrā* signifies mainly the *sarvāṅgāsana* and secondarily the *śirṣāsana*, *vṛkṣāsana*, etc. These *Yoga* postures or *āsanas* help mollify the centres of id-impulses; the mollification of these centres, in turn, causes passions to pacify.

८२ अवि गामाणुगामं दूइज्जेज्जा।

82. Avi gāmāṇugāmaṁ dūijjejjā.

82. He should undertake journeys on foot from village to village.

ANNOTATION 82. Passions are more likely to get intensified in conditions of ease and comfort. Undertaking journeys on foot involves intense efforts and endurance of hardships. Hence, it is in itself a means to get onself free from sexual passions through its sublimation.

By trekking one automatically practices the *gamana yoga* (i.e. the activity involving walking) and gets easily rid of the fetters of affection which one acquires through continuous acquaintence with one place and its inhabitants.

८३ अवि आहारं वोच्छिंदेज्जा।

83. Avi āhāram vocchiṁdejjā.

83. He should undertake fasting.

ANNOTATION 83. From fasting for a day to fasting for a longer period is prescribed and even fasting unto death is permissible for the subdual of sexual passions.

८४ अवि चए इत्थीसु मणं।

84. Avi cae itthīsu maṇaṁ.

84. He should give up thinking about the opposite sex.

ANNOTATION 84. It is surroundings that stimulate sexual passions, but it is the thought-process which fans them all the more.

That is why, the passions are said to be born out of

thought-process —

"Kāma jānāmi te mūlaṁ, saṁkalpāt kila jāyase/
Saṁkalpaṁ na kariṣyāmi, tena me na bhaviṣyasi// "

— "O Cupid! I know you are born out of thought-processes. I shall not indulge in them. Consequently, you shall not be born in my mind."

Six means of sublimating passions have been advocated in the aphorisms 79 to 84. Out of these, the first three are related to diet, and the remaining viz. the *ūrdhva-sthāna*, undertaking journeys on foot, and ceasing from thoughts about sex are respectively related to physical exercise, hard work and mental equilibrium. Out of these means, that which suits him the most should be practised by a *sādhaka*.

According to the author of the *Cūrṇi*, this therapy for the malady of passions is prescribed for a less intelligent *muni*. But a scholarly *muni* should be cured of this malady by keeping himself busy in scriptural studies and their assimilation.

८५. पुव्वं दंडा पच्छा फासा, पुव्वं फासा पच्छा दंडा।

85. *Puvvaṁ daṁḍā pacchā phāsā, puvvaṁ phāsā pacchā daṁḍā*

85. (In some cases) suffering precedes (sensual) pleasure, (whereas in some other) pleasure precedes suffering.

ANNOTATION 85. Sensual pleasures are always accompanied by suffering, be it before them or after them. They never go unpunished. People who indulge in them have to suffer.

८६. इच्चेते कलहासंगकरा भवंति। पडिलेहाए आगमेत्ता आणवेज्जा अणासेवणाए त्ति बेमि।

86. Iccete kalahāsaṁgakarā bhavaṁti. Paḍilehāe āgamettā āṇavejjā aṇāsevaṇāe tti bemi.

86. These sensual pleasures result in quarrel and attachment. Bearing in mind the Instructions of the

Āgamas (scriptures), (the Preceptor) should instruct his disciple to refrain from sensual pleasures by apprising him of their pernicious consequences. I say so.

८७ से णो काहिए णो पासणिए णो संपसारए णो ममाए णो कय-
किरिए वइगुत्ते अज्झप्प-संवुडे परिवज्जए सदा पावं ।

87. Se ṇo kāhie ṇo pāsaṇie ṇo saṁpasārae ṇo mamāe ṇo kayakirie vaigutte ajjhappa-saṁvuḍe parivajjae sadā pāvaṁ.

87. A *sādhaka* practising celibacy ought not to indulge in sexy talks, nor cast amorous glances at opposite sex, nor mutually communicate lusty ideas, nor develop feelings of attachment, nor resort to external beautification; he should observe silence, keep his mind under absolute restraint and always abstain from sin.

८८ एतं मोणं समणुवासिज्जासि ।

—त्ति बेमि ।

88. Etaṁ moṇaṁ samaṇuvāsijjāsi.

— Tti bemi.

88. Follow meticulously this knowledge (prescribed as abstinence from incontinence).

— I say so.

SECTION V

पंचमो उद्देसो

Pamcamo Uddeso

आयरिय-पदं

८९. से बेमि—तं जहा,
अवि हरए पडिपुण्णे, चिट्ठइ समंसि भोमे।
उवसंतरए सारक्खमाणे, से चिट्ठति सोयमज्झगए।

Āyariya-padam

89. Se bemi — tam jahā,
avi harae paḍipuṇṇe ciṭṭhai samamsi bhome;
uvasamtarae sārakkhamāṇe, se ciṭṭhati soyamajjhagae.

Preceptor

89. I say —
There is a lake full (of lotuses); which is situated on an even plane, is absolutely limpid, conserves (amphibian life) and is the confluence of various streams.

ANNOTATION 89. Lakes are of four kinds:

(1) One in which no stream flows but from which a channel emerges.

(2) The converse of No. 1.

(3) One in which a stream flows as well as a channel emerges.

(4) The opposite of No. 3.

The metaphor of the lake refers to the Preceptor (*ācārya*). The preceptor possesses such traits as befitting an *ācārya*; he is a person standing on the ground of equanimity; he has subdued the passions; he conserves (i. e. does not kill) all living beings; he is surrounded on all sides by the streams of scriptural knowledge; like the lake of the third kind, not only does he imbibe knowledge, but also imparts it.

९०. से पास सव्वतो गुत्ते, पास लोए महेसिणो,
जे य पण्णाणमंता पवुद्धा आरंभोवरया।

90. *Se pāsa savvato gutte, pāsa loe mahesiṇo,*
Je ya paṇṇāṇamaṁtā pabuddhā āraṁbhovarayā.

90. See! The preceptors are great seers, are perfectly subdued (in mind, speech and deed), who are erudite scholars and enlightened and abstain from (sinful) actions.

ANNOTATION 90. According to the *Cūrṇi*, *prajñāvān* (i. e. wise person) is he who possesses the knowledge of fourteen *Pūrvas* (the Earlier Sacred Books) and a *prabuddha* (i. e. enlightened) person is he who is endowed with the clairvoyant and telepathic cognitions. A scholarly *muni*, possessing profound knowledge of the canonical texts extant can also be considered as *prabuddha*.

९१. सम्ममेयंति पासह।

91. *Sammameyaṁti pāsaha.*

91. All this is true. See it.

ANNOTATION 91. The term *pāsaha* (Skt. *Paśyata*) signifies independent perception or conception. The author of the canonical texts professes. "Do not accept anything, just because I have said so. But use your sharp and unbiased intellect to examine this."

९२. कालस्स कखाए परिव्वयति त्ति वेमि।

92. Kālassa kaṁkhāe parivvayaṁti tti bemi.

92. They (i. e. the preceptors) lead a life of self-discipline unto their last breath[1]. I say so.

सद्धा-पदं

९३. वितिगिच्छ-समावन्नेणं अप्पाणेणं णो लभति समाधिं ।

Saddhā padaṁ

93. Vitigiccha-samāvannenaṁ appāṇenaṁ ṇo labhati samādhiṁ.

Faith

93. A soul afflicted with doubt, does not attain to *samādhi* (i. e. perfect equipoise).

ANNOTATION 93. Topics worthy of comprehension are of three kinds:

(1) Those which can be comprehended easily.
(2) Those which can be known with difficulty.
(3) Those which cannot be explored.

Doubt or disbelief can rise in the case of the topics of the second kind.

The term *samādhi* also denotes concentration or staidness of mind or Right Spiritual Experience.

९४. सिया वेगे अणुगच्छंति, असिया वेगे अणुगच्छंति,
अणुगच्छमाणेहिं अणणुगच्छमाणे कहं ण णिव्विज्जे ?

---

1. The alternate translation of this aphorism can be made as follows:

They, waiting for death, lead a life of self-discipline (i. e. they neither have a desire for, nor have the fear from death).

94. Siyā vege aṇugacchaṁti, asiyā vege aṇugacchaṁti,
Aṇugacchamāṇehiṁ aṇaṇugacchamāṇe kahaṁ ṇa ṇivvijje?

94. Some *sādhakas* follow (the path of *sādhanā*) by taking guidance from (the preceptor), while some do so without it. (But) how can a *sādhaka* who does not follow (the path of *sādhanā*), living amongst those who follow (the path of *sādhanā*), remain free from despondency (towards the practice of self-discipline)[1]?

ANNOTATION 94. The state of mind of a *sādhaka* which flows from despondency is described in the following two categories of hardships viz. *prajñā pariṣaha* and *ajñāna-pariṣaha* discussed in the *Uttarādhyayana Sūtra* (2/40-43):

"A monk should never succumb to the onslaught of despondency due to ignorance by thinking thus: It is undoubtedly myself who, in the past, had indulged in actions which did engender ignorance as their consequence. it is on account of them that I know nothing, (not even how to answer) any question put to me by anyone. (40)

---

1. The authors of the *Cūrṇi* and the *Vṛtti* have interpreted the words *siyā* and *asiyā* as *sitā* and *asitā* i. e. "householders" and "ascetic" respectively. We have, however, interpreted them as *śritā* and *aśritā* in our translation. The alternate translations of the aphorism can be done as follows:

   1. Some *munis* follow (the *ācārya*), while some householders also do so, (but) how can one who does not follow (the path of *sādhanā*), living among those who follow, remain free from despondency (towards the practice of self-discipline).

   2. (When the *ācārya* ellucidates a subtle philosophical point), those who have (doubt) for such explanation, comprehend it and those who are free (from doubts) also comprehend it. (But) how can one who does not comprehend it, living among those who comprehend it, remain free from despondency (towards the practice of self-discipline).

"The *karma*, which as its consequence engenders ignorance, and which even if accumulated in the past, starts giving its fruits on rising." — Knowing thus the consequences of the *karma*, a *muni* should console his own soul. (41)

"I abstained from sexual intercourse and curbed my senses and mind — all this has been in vain. For I do not know directly or positively whether righteousness is beneficial or deterimental. (42).

"I practise austerities and religious observance. I have also undertaken special course of *sādhanā*, In spite of following such (higher) code of *sādhanā*. I have failed to obliterate the veils of *karma* obscuring knowledge." (43) — *Muni* should never think in such terms."

Also such a state of mind is comparable with the first *dukkha-śayyā* (i. e. living in gloom) described in the *Sthānāṅga Sūtra* (4/450).

The next aphorism is meant to boost up the faith of a *sādhaka* and dispel his gloom.

९५. तमेव सच्चं णीसंकं, जं जिणेहिं पवेइयं।

95. *Tameva saccaṁ ṇīsaṁkaṁ, jaṁ jiṇehiṁ paveiyaṁ.*

95. Only that, which has been propounded by the *Tīrthaṅkaras* is true and free from doubt.

मज्झत्थ-पदं

९६. सड्ढिस्स ण समणुण्णस्स संपव्वयमाणस्स—
समियति मण्णमाणस्स एगया समिया होइ।
समियति मण्णमाणस्स एगया असमिया होइ।
असमियति मण्णमाणस्स एगया समिया होइ।
असमियति मण्णमाणस्स एगया असमिया होइ।
समियति मण्णमाणस्स समिया वा, असमिया वा, समिया होइ उवेहाए।
असमियति मण्णमाणस्स-समिया वा, असमिया वा, असमिया होइ उवेहाए।

Majjhattha-padaṁ

96. Saḍḍhissa ṇaṁ samaṇuṇṇassa, saṁpavvayamāṇassa —
Samiyaṁti maṇṇamāṇassa egayā samiyā hoi.
Samiyaṁti maṇṇamāṇassa egayā asamiyā hoi.
Asamiyaṁti maṇṇamāṇassa egayā samiyā hoi.
Asamiyaṁti maṇṇamāṇassa egayā asamiyā hoi.
Samiyaṁti maṇṇamāṇassa samiyā vā, asamiyā vā, samiyā hoi uvehāe.
Asamiyaṁti maṇṇamāṇassa samiyā vā, asamiyā vā, asamiyā hoi uvehāe.

Unbiased Attitude

96. One who is possessed of faith and observes the right conduct[1] and right form of asceticism —

considers a course of action to be right and, it, in fact, is right;

considers a course of action to be right, but, it, in fact, is not right;

considers a course of action to be false, but, it, in fact, is right;

considers a course of action to be false, but, it, in fact, is also false.

Whether a particular course of action is right or false, it is considered to be right (and proper) on account of the unbiased attitude (i.e. freedom, from attachment and aversion) of the person who considers it to be right. Similarly, whether or not a particular course of action is right or false, it is considered to be false (or improper) on account of the unbiased attitude of the person who considers it to be false.

ANNOTATION 96. All *munis* do not possess the faculty of direct perception; and their knowledge and way of thinking

1. *Samaṇuṇṇa* — one whose *anujñā* i.e. qualification is proper.

may also differ. A person devoid of direct (or Transcendental) Perception can judge a particular course of action only through exercising his own unbiased discretion, but he cannot judge if that course of action is actually right or not. Therefore, the canonist has asserted here that, for one whose conscience is pure and whose discernment is unprejudiced, a particular course of action is right, if it is felt so empirically. In the same way, anything propounded to be improper by him is improper, whether it is in reality improper or not.

Thus a *śramaṇa* who practises any course of action in an unbiased way, is aptly called as the Truth-seeker. This very fact has been mentioned in the present *sūtra*. It is perfectly consistent with the description of the five *vyavahāras* (Cf. *Sthānāṅga Sūtra*, 5/124).

९७ उवेहमाणो अणुवेहमाणं बूया "उवेहाहि समियाए ।"

97. Uvehamāṇo aṇuvehamāṇaṁ būyā "*Uvehāhi samiyāe.*"

97. One, having an unbiased outlook should say to one who has a biased outlook, "For the attainment of Truth, you should adopt the unbiased attitudes."

९८. इच्चेवं तत्थ संधी झोसितो भवति ।

98. Iccevaṁ tattha saṁdhī jhosito bhavati.

98. Complications (relating to the right and the wrong behaviour) can be resolved through the above mentioned method[1].

अहिंसा-पदं

९९ उट्ठियस्स ठियस्स गतिं समणुपासह ।

Ahiṁsā-padaṁ

99. Uṭṭhiyassa ṭhiyassa gatiṁ samaṇupāsaha.

---

1. *Saṁdhi* denotes *granthi* (lit. a knot i. e. a complicated problem) and *jhosita* denotes *kṣapitaḥ* (i. e. dissolved).

Non-violence

99. Observe the carriage[1] of one who has risen-up (for practising self-discipline) and who is established in (it).

१००. एत्थवि बालभावे अप्पाणं णो उवदंसेज्जा।

100. Etthavi bālabhāve appāṇaṁ ṇo uvadaṁsejjā.

100. Do not support the ignorant thinking (such as there is no evil in perpetrating violence).

१०१ तुमंसि नाम सच्चेव जं 'हतव्वं' ति मन्नसि,
तुमंसि नाम सच्चेव जं 'अज्जावेयव्वं' ति मन्नसि,
तुमंसि नाम सच्चेव जं 'परितावेयव्वं' ति मन्नसि,
तुमंसि नाम सच्चेव जं 'परिघेतव्वं' ति मन्नसि।
तुमंसि नाम सच्चेव जं 'उद्दवेयव्वं' ति मन्नसि।

101. Tumaṁsi nāma sacceva jaṁ 'haṁtavvaṁ' ti mannasi,
Tumaṁsi nāma sacceva jaṁ 'ajjāveyavvaṁ' ti mannasi,
Tumaṁsi nāma sacceva jaṁ 'paritāveyavvaṁ' ti mannasi,
Tumaṁsi nāma sacceva jaṁ 'parighetavvaṁ' ti mannasi;
Tumaṁsi nāma sacceva jaṁ 'uddaveyavvaṁ' ti mannasi.

101. One who you think should be hit is none else but you.

One who you think should be governed is none else but you.

One who you think should be tortured is none else but you.

One who you think should be enslaved is none else but you.

---

1. By *gati* is meant the steadiness of knowledge and perception, steadfastness of conduct and competence through the learning of scriptures, etc.

One who you think should be killed is none else but you.

ANNOTATION 101. Bhagavān Mahāvīra was the propounder of the doctrine that all souls are equal to one's own soul. This parity has been expressed in the present *sūtra*. Its purport is to establish the equality of feelings of two different souls.

The significance of the statement "One who you think should be hit is none else but you", is that one who you hit experiences the same feelings as you do, when you are hit by others.

१०२ अजू चेय-पडिबुद्ध-जीवी, तम्हा ण हंता ण विघायए।

102. Aṁjū ceya-paḍibuddha-jīvī, taṁhā *ṇa haṁtā ṇa vighāyae.*

102. A sage is ingenuous and leads his life after comprehending (the parity of the killed and the killer). Therefore, neither does he cause violence to others nor does he make others to do so.

ANNOTATION 102. The term *aṁjū* (Skt. *Ṛju*) means ingennuous, self-disciplined or one who is keen to lead a self-disciplined life. The purport of the *sūtra* is that a wise man should abstain from violence, not through hypocrisy or fear, but through ingenuousness and spirit of self-discipline.

१०३. अणुसंवेयणमप्पाणेणं, जं 'हंतव्वं' ति णाभिपत्थए।

103. *Aṇusaṁveyaṇamappāṇeṇaṁ, jaṁ 'haṁtavvaṁ' ti ṇābhipatthae.*

103. One has to experience himself the consequences[1] of one own *karma*. Hence, do not entertain the thought of hitting (i. e. causing violence to) anyone.

---

1. The term *aṇusaṁvedaṇa* can also mean that one has to suffer exactly the same way as one has made others to suffer.

आय-पदं

१०४. जे आया से विण्णाया, जे विण्णाया से आया।
जेण विजाणति से आया।

Āya-padaṁ

104. *Je āyā se viṇṇāyā, je viṇṇāyā se āyā.*
Jeṇa vijāṇati se āyā.

The Soul

104. The soul is that which cognizes; that which cognizes is the soul. Because it cognizes, it is soul.

ANNOTATION 104. That which knows, is the soul; that through which knowledge is gained, is also the soul. In these two *sūtras*, have been laid down the two definitions of the soul. The first of these two relates to substance, and the second to quality. The conscient soul is substance; consciousness, its quality. In other words, the former is the 'cognizer' and the latter, 'cognition'. Both the 'cognizer', and 'cognition' are one and the same, i. e. the soul. The 'Conscient' reality is not directly perceptible, but 'consciousness' is. Just as a person sitting inside a room can infer the existence of the sun through the sun-light, so can the existence of the 'cognizer' be deduced from the process of 'knowledge'. We know the 'knowable' through 'knowledge'. Hence, it can be said that we know (the existence of) 'knowledge' through knowing the knowable. Also, since 'knowledge' is the light of the 'knower', we know the 'knower' through 'knowing' the existence of 'knowledge'.

Soul is the 'substance', while knowledge is its quality. A substance and its quality are neither wholly identical nor wholly different. A quality always inheres in a substance, and hence both of them are identical. On the other hand, since one is the 'substratum', while the other is 'supported', both are different.

Knowledge, however, is the characteristic of soul. Hence, both are invariably concomitant.

The point here is: if the soul and knowledge are considered to be absolutely one and the same, even a single soul will become manifold, like knowledge. The present aphorism is clarification of this point — there are numerous manifestations of knowledge. Only on the basis of the phase of knowledge through which the soul passes at the particular moment, the right appellation of the soul can be ascertained. The soul which is occupied in cognizing through the sense of hearing is designated as the 'auditor' soul. Similarly, the soul engaged in gaining knowledge through mental processes is called 'psychic' soul. The soul occupied in cognizing such knowable entities as field, flag, chariot, horse, etc. can be called the percipient of field, flag, etc.

Cf. *Bhagavatī Sūtra* (6/174) —
Gautama — "O Bhagavan! Is the soul a *jīva* or is conciousness a *jīva*?"

Bhagavān — "Gautama! the soul is certainly a *jīva* and so is consciousness."

१०५. तं पडुच्च पडिसंखाए ।।

105. *Tam paḍucca paḍisaṁkhāe.*

105. Because of these (various manifestations of knowledge), the soul becomes the object of practical usage (i. e. various appellations are attributed to it).

१०६ एस आयावादी समियाए-परियाए वियाहिते ।

—त्ति बेमि ।

106. Esa āyāvādī samiyāe-pariyāe viyāhite.

— Tti bemi.

106. The believer in the Doctrine of Soul has been described as one who has attained the Truth[1].

— I say so.

1. The alternate translation of this aphorism may be done like this: This believer in the Doctrine of soul has been described as one who has attained the Equanimity.

SECTION VI

छट्ठो उद्देसो

Chattho Uddeso

मग्गदंसण-पदं

१०७ अणाणाए एगे सोवट्ठाणा, आणाए एगे निरुवट्ठाणा।

Maggadaṁsaṇa-padaṁ

107. Aṇāṇāe ege sovaṭṭhāṇā, āṇāe ege niruvaṭṭhāṇā.

Guidance

107. Some people exert themselves in non-conformity to the Instruction and are lax in conformity to it.

१०८ एतं ते मा होउ।

108. Etaṁ te mā hou.

108. The thought (of exerting yourself in non-conformity to the Instruction, and laxity in conformity to it) should not even occur to you.

१०९. एयं कुसलस्स दंसणं।

109. *Eyaṁ kusalassa daṁsaṇaṁ.*

109. This is the view of Bhagavān Mahāvīra.

११०. तद्दिट्ठीए तम्मुत्तीए तप्पुरक्कारे तस्सण्णी तन्निवेसणे।

110. *Tadditthīe tammuttīe* tappurakkāre *tassaṇṇī tannive-saṇe.*

110. Fixing his mind on it (i.e. Bhagavān Mahāvīra's view), concentrating on it, giving it prominence,

becoming completely absorbed in its memory and throwing himself heart and soul in its (practice), one should follow it.

१११. अभिभूय अदक्खू, अणभिभूते पभू निरालंबणयाए।

111. Abhibhūya adakkhū, aṇabhibhūte pabhū nirālaṁba-ṇayāe.

111. It is one who has overcome (the hurdles that come in the path of *Sadhanā*) realizes the Truth. Only he who is not vanquished (by hurdles) is competent to become free from all dependence.

ANNOTATION 111. A self-reliant person is always content with himself. (Cf. the *Uttarādhyayana Sūtra*, 29/34).

११२ जे महं अबहिमणे।

112. Je mahaṁ abahimaṇe.

112. One who is great (i.e. who has salvation for his destination) should not allow his mind to go astray from the path of self-discipline (being dazzled by the miraculous feats of *Yoga*).

११३ पवाएण पवायं जाणेज्जा।

113. Pavāeṇaṁ pavāyaṁ jāṇejjā.

113. Comprehend a philosophical view through (comprehensive study of) another one.

ANNOTATION 113. Critical examination of the diverse philosophical views have always been recognised in the field of religion and philosophy. One, who is desirous of adopting a particular creed or philosophical view, generally probes into other schools of philosophy. Bhagavān Mahāvira also approved of such scrutiny. According to him, "After having studied one's own philosophy, a *muni* should study and critically examine other philosophical doctrines." But in doing so, he should be free from an attitude infected with attachment and aversion, that is to say, one should neither have attachment to one's own view nor have aversion for others'

views. Thus, he should not cherish the mentality of showing only the merits of one's own view and only the demerits of others. One should be perfectly unbiased and equanimous in critical examinations.

११४ सहसम्मइयाए, परवागरणेण, अण्णेसिं वा अंतिए सोच्चा।

114. Sahasammaiyāe, paravāgaraṇeṇaṁ, aṇṇesiṁ vā aṁtie soccā.

114. (Comprehensive knowledge of the philosophical views can be gained) either through the recollections of the previous birth or through the revelations made by the *Tīrthaṅkara* or through hearing from a person possessing transcendental knowledge.

११५. णिद्देसं णातिवट्टेज्जा मेहावी।

115. *Niddesaṁ ṇātivaṭṭejjā* mehāvī.

115. A sage should not transgress the guidelines (of the *Tīrthaṅkara*).

सच्चस्स अणुसीलण-पदं

११६ सुपडिलेहिय सव्वतो सव्वयाए सम्ममेव समभिजाणिया।

Saccassa aṇusīlaṇa-padaṁ

116. Supaḍilehiya savvato savvayāe sammameva samabhijāṇiyā.

The Practice of Truth

116. One should follow nothing but the path of Truth[1], after having fully weighed all the pros and cons.

११७. इहारामं परिण्णाय, अल्लीण-गुत्तो परिव्वए।
णिट्ठियट्ठी वीरे, आगमेण सदा परक्कमेज्जासि त्ति बेमि।

1. The alternate translation—Having made a perfect and complete observation, one should maintain nothing but Equanimity.

117. *Ihārāmaṁ pariṇṇāya, allīṇa-gutto parivvae. Ṇiṭṭhiyaṭṭhī vīre, āgameṇa sadā parakkamejjāsi tti bemi.*

117. Having discerningly realized Bliss in this (i.e. the practice of Truth), one should lead an ascetic life becoming deeply engrossed (in the Self) and subjugating the senses. Blessed with the accomplishment (of the practice of self-discipline, a courageous *muni* should always exert himself in tune with the purport of the scriptures[1]. I say so.

११८. उड्ढं सोता अहे सोता, तिरियं सोता वियाहिया,
एते सोया वियक्खाया, जेहिं संगंति पासहा ॥

118. *Uḍḍhaṁ sotā ahe sotā, tiriyaṁ sotā viyāhiyā. Ete soyā viyakkhāyā, jehiṁ saṁgaṁti pāsahā.*

118. There are secretory centres (of sensuality) in the upper (part of the body), they are in the middle (part of the body), and also they are in the lower part of body). These have been described as secretory centres (of sensuality). See that man becomes attached (to sensuality) through their secretions[2].

११९. आवट्टं तु उवेहाए, एत्थ विरमेज्ज वेयवी।

119. *Āvaṭṭaṁ tu uvehāe, ettha viramejja veyavī.*

119. Having observed the whirlpools (of attachment and aversion), a wise *sādhaka* should keep himself away from them.

१२०. विणएत्तु सोयं णिक्खम्म, एस महं अकम्मा जाणति पासति।

120. *Viṇaettu' soyaṁ ṇikkhamma*, esa mahaṁ akammā jāṇati pāsati.

120. One who relinquishes sources of sensual pleasures and renounces worldly life, becomes a great *sādhaka*.

1. Cf. *Dasaveāliya Cūliā*, 2/11.
2. Cf. 2/125, Annotation.

He, becoming free from action[1] (i.e. by going into meditation), knows and perceives.

१२१ पडिलेहाए णावकखति, इह आगतिं गतिं परिण्णाय।

121. Paḍilehāe ṇāvakaṁkhati, iha āgatiṁ gatiṁ pariṇṇāya.

121. A seer (of Truth), having discerningly known the arrival and departure of the Soul (i.e. the recurrent transmigration), does not crave (for sensual pleassures).

१२२ अच्चेइ जाइ-मरणस्स वट्टमग्गं वक्खाय-रए।

122. Accei jāi-maraṇassa vaṭṭamaggaṁ vakkhāya-rae.

122. Absorbed in the Scriptures and their purport, a *muni* transcends the circular (i.e. cyclic) path of Birth and Death.

परमप्प-पदं

१२३. सव्वे सरा णियट्टंति।

Paramappa-padaṁ

123. *Savve sarā ṇiyaṭṭaṁti.*

The Immaculate Soul – The Supreme Soul

123. All voices get reflected (i.e. fail to reach there – It is impossible to express the nature of the Immaculate Soul in words.

१२४. तक्का जत्थ ण विज्जइ।

124. *Takkā jattha ṇa vijjai.*

124. There is no reason there i.e. He is beyond the grasp of logic.

१२५. मई तत्थ ण गाहिया।

1. Cf. 2/38.

125. *Mai tattha ṇa gāhiyā.*

125. The Intellect fails to grasp him.

१२६. ओए अप्पतिट्ठाणस्स खेयण्णे ।

126. Oe appatiṭṭhāṇassa kheyaṇṇe.

126. He is one and alone, body-less and the Knower.

१२७. से ण दीहे, ण हस्से, ण वट्टे, ण तसे, ण चउरंसे, ण परिमंडले ।

127. Se ṇa dīhe, ṇa hasse, ṇa vaṭṭe, ṇa taṁse, ṇa cauraṁse, ṇa parimaṁḍale.

127. He (the Immaculate Soul) is neither long nor short, nor a circle nor a triangle, nor a quadrilateral nor a sphere.

१२८. ण किण्हे, ण णीले, ण लोहिए, ण हालिद्दे, ण सुक्किल्ले ।

128. Ṇa kiṇhe, ṇa ṇīle, ṇa lohie, ṇa hālidde, ṇa sukkille.

128. He is neither black nor bl e nor red nor yellow nor white.

१२९. ण सुब्भिगंधे, ण दुरभिगंधे ।

129. Ṇa subbhigaṁdhe, ṇa durabhigaṁdhe.

129. He is neither a pleasant smell nor an unpleasant one.

१३०. ण तित्ते, ण कडुए, ण कसाए, ण अंबिले, ण महुरे ।

130. Ṇa titte, ṇa kaḍue, na kasāe, na aṁbile, ṇa mahure.

130. He is neither pungent.
nor bitter,
nor astringent,
nor sour,
nor sweet.

१३१. ण कक्खडे, ण मउए, ण गरुए, ण लहुए, ण सीए, ण उण्हे,
ण णिद्धे, ण लुक्खे ।

131. Ṇa kakkhaḍe, ṇa maue, ṇa garue, ṇa lahue, ṇa sīe, ṇa uṇhe, ṇa ṇiddhe, ṇa lukkhe.

131. He is neither hard, nor soft;
neither heavy, nor light;
neither cold, nor hot;
neither greasy, nor dry.

१३२. ण काऊ।

132. Ṇa kāu.

132. He is bodyless.

१३३. ण रुहे।

133. Ṇa ruhe.

133. He is not subject to birth.

१३४. ण संगे।

134. Ṇa saṁge.

134. He is free from attachment.

१३५. ण इत्थी, ण पुरिसे, ण अण्णहा।

135. Ṇa itthī, ṇa purise, ṇa aṇṇahā.

135. He is neither female nor male, nor otherwise (i. e. neuter).

१३६. परिण्णे सण्णे।

136. Pariṇṇe saṇṇe.

136. He is (immaculate) Knowledge and Intuition (i.e. He is consciouness and nothing but consciousness).

१३७ उवमा ण विज्जए।

137. Uvamā ṇa vijjae.

137. There exists no simile (to comprehend him).

१३८. अरूवी सत्ता।

138. Arūvī sattā.

138. He is Formless Existence.

१३९. अपयस्स पयं णत्थि ।

139. *Apayassa payaṁ ṇatthi.*

139. He baffles all terminology. There is no word (to comprehend him).

१४०. से ण सद्दे, ण रूवे, ण गंधे, ण रसे, ण फासे, इच्चेताव ।

—त्ति बेमि ।

140. Se ṇa sadde, ṇa rūve, ṇa gaṁdhe, ṇa rase, ṇa phāse, iccetāva.

— Tti bemi.

140. He is neither sound nor form nor odour, nor taste nor touch. Only so much (nothing more).

— I say so.

CHAPTER VI

ADVANCED ASCETICISM

(DHUTA)

छट्ठं अज्झयणं

धुयं

CHAṬṬHAṀ AJJHAYAṆAṀ

DHUYAṀ

SECTION I

पढमो उद्देसो

Padhamo Uddeso

णाणस्स निरूवण-पदं

१. ओबुज्झमाणे इह माणवेसु, आघाइ से णरे।

Nāṇassa Virūvaṇa-padaṁ

1. *Obujjhamāṇe iha māṇavesu*, āghāi se ṇare.

Discourse on Knowledge

1. An enlightened man discourses on (knowledge) to the people of the world.

ANNOTATION 1. No exegesis or philosophical exposition in this world is superhuman; it is all human.

२ जस्सिमाओ जाईओ सव्वओ सुपडिलेहियाओ भवंति, अक्खाइ से णाणमणेलिसं।

2. Jassimāo jāio savvao supaḍilehiyāo bhavaṁti, *akkhāi se ṇāṇamaṇelisaṁ.*

2. He (alone) who has thoroughly comprehended these genera of living beings in all directions, expatiates upon unparalleled Knowledge

३. से किट्टति तेसि समुट्ठियाणं णिक्खित्तदंडाणं समाहियाणं पण्णाणमंताण इह मुत्तिमग्गं।

3. Se kiṭṭati tesiṁ samuṭṭhiyāṇaṁ ṇikkhittadaṁḍāṇaṁ samāhiyāṇaṁ paṇṇāṇamaṁtāṇaṁ iha muttimaggaṁ.

3. The enlightened philosopher expatiates upon the Path of Emancipation to those who are keen (on gaining the knowledge), who are restrained in all their mental, vocal and physical actions, whose mind is attentive and who are possessed of (spiritual) insight.

४. एवं पेगे महावीरा विप्परक्कमंति ।

4. *Evaṁ pege mahāvīrā* vipparakkamaṁti.

4. Inspired by such philosophical discourses on Knowledge, the undaunted ones make assiduous efforts (in the practice of self-discipline).

अणत्तपण्णाणं अवसाद-पदं

५. पासह एगेवसीयमाणे अणत्तपण्णे ।

Aṇattapaṇṇāṇaṁ Avasāda-padaṁ

5. Pāsaha egevasīyamāṇe aṇattapaṇṇe.

Dejection amongst Sādhakas Lacking in Spiritual Insight

5. Lo and behold! All those who are lacking in spiritual insight feel dejected (in the practice of self-discipline i. e. asceticism).

६. से बेमि—से जहा वि कुम्मे हरए विणिविट्ठचित्ते, पच्छन्न-पलासे, उम्मग्गं से णो लहइ ।

6. Se bemi — se jahā vi kumme harae viṇiviṭṭha-citte, pacchanna-palāse, ummaggaṁ se ṇo lahai.

6. I illustrate (my point through a metaphor): Say, there is a tortoise (inhabiting the confines of a deep lake). The tortoise's mind is attached to the lake which is covered with moss and lotus-leaves. It (the tortoise) is unable to find a suitable opening (for getting a glimpse of the limitless sky).

ANNOTATION 6. The full purport of the metaphor in this aphorism is as follows: There was a large and deep lake

covered with layers of thick moss and lotus-leaves and full of all sorts of amphibian creatures. Once it came to pass that an aperture of the size of a tortoise's neck developed in the thick layers of moss. Dissociated from its family, a tortoise once accidentally happened to pass that way. It popped its head out of the hole and looked at the star-studded blue sky. Delighted, it thought to itself, "Why not get my entire family here and let them enjoy this beautiful sight?" So it went back, it brought its family with it and started off in search of the hole. But, as ill-luck would have it, it could never find it again. The vastness of the lake completely bewildered it.

This world is like the lake and man (householder) here is like the tortoise. "*Karman*" is like the moss. Right perception is the aperture (hole) through which the limitless horizon of self-discipline (or asceticism) can be seen. But if one goes back to the household life even after perceiving the sky of ascetic life, and becomes attached to worldly life, he is not able to get back the glimpse of the ascetic life.

This metaphor illustrates the dejection that accompanies a *sādhaka* lacking spiritual insight.

७ भजगा इव सन्निवेस णो चयति, एव पेगे—
अणेगरूवेहिं कुलेहिं जाया,
रूवेहिं सत्ता कलुणं थणंति,
णियाणओ ते ण लभंति मोक्खं ।

7. Bhaṁjagā iva sannivesaṁ ṇo cayaṁti, evaṁ pege—
Aṇegarūvehiṁ kulehiṁ jāyā,
Rūvehiṁ sattā kaluṇaṁ thaṇaṁti,
Ṇiyāṇao te ṇa labhaṁti mokkhaṁ.

7. Just as trees do not quit their place (inspite of undergoing all sorts of vagaries of weather), so also some people (do not renounce the household life). In this world people are born in diverse kinds of families (i.e. some are born in rich families, whereas some others are born in poor families). They wail pathetically (on being confronted by hardships that arise) on account of their clinging to sensual pleasures. Such people cannot extricate themselves from (the

miseries which are) the cause (of their pathetic wail of woe).

८. अह पास तेहिं-तेहिं कुलेहिं आयत्ताए जाया—

गंडी अडुवा कोढी, रायंसी अवमारियं।
काणियं झिमियं चेव, कुणियं खुज्जियं तहा॥
उदरिं पास मूयं च, सूणिअं च गिलासिणिं।
वेवइं पीढसप्पिं च, सिलिवयं महुमेहणिं॥
सोलस एते रोगा, अक्खाया अणुपुव्वसो।
अह णं फुसंति आयंका, फासा य असमंजसा॥
मरणं तेसिं संपेहाए, उववायं चयणं च णच्चा।
परिपागं च संपेहाए, तं सुणेह जहा-तहा॥

8. Aha pāsa tehiṁ-tehiṁ kulehiṁ āyattāe jāyā —
Gaṁḍī aduwā koḍhī, rāyaṁsī avamāriyaṁ.
Kāṇiyaṁ jhimiyaṁ ceva, kuṇiyaṁ khujjiyaṁ tahā..
Udariṁ pāsa mūyaṁ ca, sūṇiaṁ ca gilāsiṇiṁ.
Vevaiṁ pīḍhasappiṁ ca, siliwayaṁ mahumehaṇiṁ..
Solasa ete rogā, akkhāyā aṇupuwvaso.
Aha ṇaṁ phusaṁti āyaṁkā, phāsā ya asamaṁjasā..
Maraṇaṁ tesiṁ saṁpehāe, uwavāyaṁ cayaṇaṁ ca ṇaccā.
Paripāgaṁ ca saṁpehāe, taṁ suṇeha jahā-tahā..

8. See! Many people, born in diverse kinds of families (as a result of the rise of their *karma*, are afflicted with dreadful maladies):

1. Goitre
2. Leprosy
3. Consumption (Tuberculosis)
4. Epilepsy
5. One-eyedness
6. Apoplexy or paralysis
7. Defect in hands (such as handlessness, crookedness)
8. Hunch-backedness
9. Dropsy
10. Dumbness
11. Inflammation (or swelling)
12. Morbid appetite from over-digestion

13. Trembling
14. Crippledness (or lameness)
15. Elephantisis
16. Diabetes.

The sixteen (chronic) diseases have been enumerated above. (Besides these) sometimes people are attacked with diseases which result in instantaneous death, and many other painful ills. Contemplate the deaths of people (afflicted with chronic diseases and instantaneously fatal diseases). Comprehend Birth and Death. Ponder over the consequences of the *karman*. Having done so, hear about its true nature.

९ संति पाणा अंधा तमसि वियाहिया।

9. Saṁti pāṇā aṁdhā tamaṁsi viyāhiyā.

9. Beings in darkness are called blind.

ANNOTATION 9. Darkness is of two kinds

1) Physical darkness — Absence of light,
2) Moral darkness — False belief and ignorance.

There are two kinds of blind people:

1) Physically blind people — lacking eye-sight.
2) Morally blind people — bereft of wisdom or discernment.

Those who adhere to false beliefs and ignorance are bereft of wisdom. They cannot visualise the cause and effect of *karman*.

१० तामेव सइं असइं अतिअच्च उच्चावयफासे पडिसंवेदेंति।

10. Tāmeva saiṁ asaiṁ atiacca uccāvayaphāse paḍisaṁvedeṁti.

10. Having been afflicted with it (i.e. the abovementioned woeful state) once or frequently, the beings experience the (painful) ills (in) acute or light (degrees).

११. बुद्धेहिं एयं पवेदितं ।

11. Buddhehiṁ eyaṁ paveditaṁ.

11. This has been propounded by the Buddhas (i. e. *Tīrthaṅkaras*).

पाणि-किलेस-पदं

१२. संति पाणा वासगा, रसगा, उदए उदयचरा, आगासगामिणो

Pāṇi-kilesa-padaṁ

12. Saṁti pāṇā vāsagā, rasagā, udae udayacarā, āgāsagāmiṇo.

Tormentation of Beings by Other Beings:

12. The living beings are of various kinds —

(a) Those produced in the rainy season (e.g. frogs, etc.);

(b) Those born out of liquids (e.g. worms, etc.);

(c) Those animals living in water (e.g. fish, etc.);

(d) Those which can fly (e.g. birds, etc.).

१३. पाणा पाणे किलेसंति।

13. *Pāṇā pāṇe kilesaṁti.*

13. Beings torment other beings (in various ways from injuring to killing).

ANNOTATION 13. There are two motives, in general, of one being tormenting another one:

1) Nourishment, and
2) Revenge.

१४. पास लोए महब्भयं ।

14. *Pāsa loe mahabbhayaṁ.*

14. See! There is great terror in this world.

तिगिच्छापसंगे अहिंसा-पदं

१५. बहुदुक्खा हु जंतवो।

Tigicchāpasamge ahimsā-padam.

15. *Bahudukkhā hu jamtavo.*

Observance of Non-violence in Medical Treatment

15. Beings suffer legions of woes.

१६. सत्ता कामेहिं माणवा।

16. *Sattā kāmehim māṇavā.*

16. (Still) people are attached to sensual pleasures.

ANNOTATIONS 14-16. Beings torture other beings — this is a great terror engendered in this world. The vast host of woes and miseries in this world is also tantamount to great terror. Curiously enough, in spite of being horrified, people are attached to and enjoy the sensual pleasures.

१७. अबलेण वहं गच्छंति, सरीरेण पभंगुरेण।

17. *Abalena vaham gacchamti, sarīrena pabhamgurena.*

17. (Driven by the longing for life), people wish[1] to kill beings for the sake of maintaining this worthless and frail mortal frame.

१८. अट्टे से बहुदुक्खे, इति बाले पगब्भइ।

18. *Aṭṭe se bahudukkhe, iti bāle pagabbhai.*

18. One, afflicted with pains, undergoes a host of miseries. Consequently that ignorant one becomes

1. The verb *'gacchamti'* here means *'icchamti'*. According to the author of the Cūrṇi, *"Kamkhamti, paṭṭhamti* and *gacchamti* are all synonymous." See *Ac. Cūrṇi*, p. 205.

shameless[1] (in torturing other creatures for the sake of mitigating his own miseries).

ANNOTATION 18. 'Does the next world exist? Who has seen it? Why should one suffer in this world and worry about a happy life in the next world? There is no sense in the principle that 'one has to reap the fruits of one's action in the next life'.'—This line of thinking is a sign of shamelessness.

१९. एते रोगे बहू णच्चा, आउरा परितावए ।

19. *Ete roge bahū ṇaccā, āurā paritāvae.*

19. The impassioned ones, having known that they are afflicted with diseases of various sorts (as mentioned previously in aph. 8), torment (other creatures for the sake of therapy).

२०. णालं पास ।

20. Ṇālaṁ pāsa.

20. But mind you! (All these therapies) are not competent enough (to remedy the maladies).

२१. अलं तवेएहिं ।

21. Alaṁ taveehiṁ.

21. Refrain from these (therapeutic measures) which cause misery to other creatures).

२२. एयं पास मुणी ! महब्भयं ।

22. Eyaṁ pāsa muṇī! mahabbhayaṁ.

---

1. The *Cūrṇi* and the *Tīkā* explain the text '*pakuvvai*' (in place of '*pagabbhai*'). And therefore the translation would be — one, afflicted....ignorant one tortures other beings (for the sake of mitigating his own miseries) but the text in *Uttarādhyayana Sūtra* 5/7 is-" *iti bāle pagabbhai.* " The author of the *Cūrṇi* here has taken "*pagabbhai*" to be a variant reading. This appears to be deeply meaningful and appropriate.

२५. इह खलु अत्तत्ताए तेहिं-तेहिं कुलेहिं अभिसेएण अभिसंभूता,
अभिसजाता, अभिणिव्वट्टा, अभिसवुड्ढा, अभिसंबुद्धा
अभिणिक्खता, अणुपुव्वेण महामुणी ।

25. Iha khalu attattāe tehiṁ-tehiṁ kulehiṁ abhiseeṇa abhisaṁbhūtā abhisaṁjātā, abhiṇivvaṭṭā, abhisaṁvuḍḍhā, abhisaṁbuddhā abhiṇikkhaṁtā, *aṇupuvveṇa mahāmuṇi.*

25. Man is born in various clans (or families) on account of his own spiritual state (i. e. in accordance with his own *karman*), through seminal effusion into the woman's uterus, and composition of pre-foetal flesh and muscles (i. e. embryo five days old), and development of various limbs. After birth, he gradually grows and matures. Then a day comes in his life when knowledge (enlightenment) dawns upon him. And thereafter he renounces the world. Through this process (of conception-birth-growth-enlightenment-renunciation) he becomes a *mahāmuni* — a great sage.

ANNOTATION 25. In the first week after conception, the "*kalala*" (embryo) is formed; in the second week the "*arbuda*" is developed; which later on developes into a foetus; and then, the muscles and limbs begin to grow. The words '*abhisaṁbhūta*', '*abhisaṁjāta*', and '*abhinirvṛtta*' respectively denote the stages of the development of the embryo, foetus and muscles, and limbs.

२६. तं परक्कमंतं परिदेवमाणा, "मा णे चयाहि" इति ते वदंति ।
छंदोवणीया अज्झोववन्ना, अक्कंदकारी जणगा रुवंति ॥

26. *Taṁ parakkamaṁtaṁ paridevamāṇā, "mā ṇe cayāhi". iti te vadaṁti.*
Caṁdovaṇīyā ajjhovavannā, akkaṁdakārī jaṇagā ruvaṁti..

26. When (after becoming enlightened, inspired by the spirit of self-discipline), a person proceeds to renounce the world and embrace asceticism, his parents

begin to lament and say, "Do not leave us, please. We respect each other's feelings. We have affection for you." Bewailing thus, his parents cry bitterly.

२७ अतारिसे मुणी, णो ओहंतरए, जणगा जेण विप्पजढा।

27. Atārise muṇī, ṇo ohaṁtarae, jaṇagā jeṇa vippajaḍhā.

27. (They plaintively cry:) "Any person who has deserted his parents can neither be a *munī*, nor can he cross the ocean of '*saṁsāra*' (mundane existence)."

२८. सरणं तत्थ णो समेति। किह णाम से तत्थ रमति ?

28. Saraṇaṁ tattha ṇo sameti. Kiha ṇāma se tattha ramati?

28. He does not go back to his relatives, (in spite of their lamentation). For, how can an enlightened soul revel in the pleasures of family-life?

२६ एयं णाणं सया समणुवासिज्जासि।

—त्ति बेमि।

29. Eyaṁ ṇāṇaṁ sayā samaṇuvasijjāsi.

— Tti bemi.

29. Always follow this Knowledge meticulously.

— I say so.

SECTION II

बीओ उद्देसो

Bio Uddeso

कम्मपरिच्चायधुत-पदं

३०. आतुरं लोयमायाए, चइत्ता पुव्वसंजोगं हिच्चा उवसमं वसित्ता बंभचेरम्मि वसु वा अणुवसु वा जाणित्तु धम्मं अहा-तहा, अहेगे तमचाइ कुसीला।

Kammapariccāyadhuta-padaṁ

30. Āturaṁ loyamāyāe, *caittā puvvasaṁjogaṁ* hiccā uvasamaṁ vasittā bambhacerammi vasu vā aṇuvasu vā jāṇittu dhammaṁ ahā-tahā, *ahege tamacāi kusīlā.*

The Dhuta of the Abandonment of Karma

30. Some unrighteous *munis* unable to abide by the ascetic conduct, despite their having known this world to be afflicted (with passions etc.), having severed off all their former connections, having even practised tranquillization of mind, having taken to ascetic life (or having remained in the guidance of the preceptor) and having known rightly the duties of a lay follower as well as those of a monk.

३१. वत्थं पडिग्गहं कंबलं पायपुंछणं विउसिज्जा।

31. Vatthaṁ paḍiggaham kaṁbalaṁ pāyapuṁchaṇaṁ viusijjā.

31. (They give up their paraphernalia such as) monastic cloaks, almsbowls, **blankets**, and dust-wipers (or soft brushes).

३२ अणुपुव्वेण अणहियासेमाणा परीसहे दुरहियासए।

32. Anupuvvena anahiyāsemāṇā parīsahe durahiyāsae.

32. (They give up the ascetic life simply) because they are unable to endure the intolerable hardships which continue to become successively severer.

ANNOTATION 32. The hardships (rigours) fall in two categories: agreeable and disagreeable. The temptation of sensual pleasure arising out of sound, beauty, etc. is agreeable hardship. On encountering these agreeable hardships, if one indulges in sensual pleasures, and on their cessation, if one reminisces them, he cannot endure these rigours. The converse of this is equally true. The same is the case with the 'disagreeable' hardships.

३३. कामे ममायमाणस्स इयाणिं वा मुहुत्ते वा अपरिमाणाए भेदे।

33. *Kāme mamāyamāṇassa iyāṇiṁ vā muhutte vā* aparimāṇāe bhede.

33. (One gives up the ascetic life) on account of infatuation with sensuality; his death may occur at that very moment or within a *muhūrt* (i.e. 48 minutes) or any time.

ANNOTATION 33. The enjoyment of sensual pleasures is also not free from obstacles, death being the most unsurmountable.

३४. एवं से अंतराइएहिं कामेहिं आकेवलिएहिं अवितिण्णा चेए।

34. Evaṁ se aṁtarāiehiṁ kāmehiṁ ākevaliehiṁ avitiṇṇā cee.

34. Thus they (such people) can never overcome carnality which is fraught with many obstacles and conflicts.

ANNOTATION 34. Sensuality is always attended by obstacles, conflicts and absence of satiety. Driven by the desire of pleasure, man wants to enjoy sensual indulgence but in course of his enjoyment of carnal passions, he faces

obstacles like deprivation (of the object of enjoyment), death, disease, etc. He craves for the most agreeable and unalloyed enjoyment of sensual pleasures, but his efforts are thwarted by disagreeable impediments in his way. Insatiability being the characteristic of sensual pleasures, they are never satisfying. Consequently, craving for worldly delights increases in inverse proportion to their indulgence. This makes it impossible to transcend them.

३५. अहेगे धम्म मादाय आयाणप्पभिइ सुपणिहिए चरे।

35. Ahege dhamma mādāya āyāṇappabhiiṁ supaṇihie care.

35. Some one (else) who is initiated into the ascetic way of life and who has subdued his mind and senses leads the ascetic life.

३६. अपलीयमाणे दढे।

36. *Apalīyamāṇe-daḍhe*

36. Remaining unattached to the worldly pleasures and firm[1] and unshakable (in his belief), (he follows the path of Righteousness).

३७. सव्वं गेहिं परिण्णाय, एस पणए महामुणी।

37. *Savvaṁ gehiṁ pariṇṇāya, esa paṇae mahāmuṇī.*

37. Relinquishing fully all (sorts of) attachment and completely dedicating oneself (to Righteousness), one becomes a '*mahāmuṇī*' (a great sage).

३८. अइअच्च सव्वतो संगं "ण महं अत्थित्ति इति एगोहमंसि।"

38. *Aiacca savvato saṁgaṁ* "ṇa mahaṁ atthitti iti egohamaṁsi."

38. Forswearing all sorts of attachment in their entirety, (he should think in terms of) "No one (or nothing) is mine; hence I exist all by myself".

---

1. Only he who is patient and possessed of a strong physique can carry the burden (of ascetic life) through.

३९. जयमाणे एत्थ विरते अणगारे सव्वओ मुंडे रीयंते।

39. Jayamāṇe ettha virate aṇagāre savvao muṁḍe riyaṁte.

39. Being self-disciplined, he abstains from worldly desires, renounces the household life and becomes completely shorn[1] of (all his evils) and has no fixed abode.

४०. जे अचेले परिवुसिते संचिक्खति ओमोयरियाए।

40. Je acele parivusie saṁcikkhati omoyariyāe.

40. A *muni*, who remains naked, practises (the penance called) *avamaudarya* (i.e. attenuation).

ANNOTATION 40. The terms *avamaudarya* means attenuation. It is of two kinds.

(a) Physical — Attenuation of food and clothing.
(b) Psychical — Attenuation of passions like anger, etc.

Possession of clothes may provoke anger. The practice of nudism amounts to the practice of the penance of attenuation of passions.

---

1. The *Sthānāṅga Sūtra* enumerates ten kinds of *muṇḍa*, literally one who has his head shaved and figuratively one who has stripped off all his evils).

    1. Stripped off Anger.
    2. Stripped off Conceit.
    3. Stripped off Deceit.
    4. Stripped off Avarice.
    5. Shaven headed — by plucking out hair.
    6. Free from the passion relating to the sense of audition.
    7. Free from the passion relating to the sense of vision.
    8. Free from the passion relating to the sense of odour.
    9. Free from the passion relating to the sense of taste.
    10. Free from the passion relating to the sense of touch.

४१. से अक्कुट्ठे व हए व लूसिए वा।

41. *Se akkuṭṭhe va hae va lūsie vā*

41. Someone may call him names; or beat him up, or maim him.

४२. पलियं पगंथे अदुवा पगंथे।

42. *Paliyaṁ pagaṁthe aduvā pagaṁthe.*

42. Or someone may also abuse him (by reminding him) of his (past) deeds, or may abuse him using indecent or vituperative language.

ANNOTATION 42. People from all walks of life used to be ordained in the order of the *Arhat* (Mahāvīra). Some of them who were engaged in mean occupations during their household life were mocked at by people (who referred to their pre-ascetic vocations) with the derisive remarks such as "O weaver! So, you've become a *sādhu*, eh! What on earth do you know?"; "Listen ye, woodcutter! Look at yourself! Call yourself a *sādhu*? What about the heap of wood you used to bear on your shoulders only until the other day? Tut! Tut!"

४३. अतहेहिं सद्द-फासेहिं, इति संखाए।

43. Atahehiṁ sadda-phāsehiṁ, iti saṁkhāe.

43. Or someone may swear at him (by addressing him) with false imputations (such as rascal/rogue) and someone may calumniate him of having caused bodily harm like maiming the limbs. The *muni* should (forbear all this) by dispassionate thinking.

ANNOTATION 43. Dispassionate thinking here means that in the event of revilement, beating or mutilation, a *muni* should think on these lines:

1. The poor fellow must be influenced by evil spirit.
2. He must be mad.
3. That person must be arrogant.

4. All this must be due to my own past actions, which are now coming to the fore. That is why this ignoramus is calling me names, binding me hand and foot, or beating me up.

5. Let me bear these insults. Only by so doing shall the sharp edges of my past actions (misdeeds) be whittled down.

४४ एगतरे अण्णयरे अभिण्णाय, तितिक्खमाणे परिव्वए।

44. Egatare aṇṇayare abhiṇṇāya, *titikkhamāṇe parivvae.*

44. Experiencing (the onset of) one or various kinds (of rigours), a *muni* ought to display forbearance and cheerfully follow the ascetic path.

४५ जे य हिरी, जे य अहिरीमणा।

45. Je ya hirī, je ya ahirīmaṇā.

45. (A *muni* ought to remain unaffected by) rigours of an embarassing nature (e.g. rigours of nudity) or otherwise (rigours of climate, such as excess of cold or heat, etc.) (and happily move along the path of asceticism).

४६. चिच्चा सव्वं विसोत्तियं, फासे फासे समियदंसणे।

46. *Ciccā savvaṁ visottiyaṁ, phāse phāse samiyadaṁsaṇe.*

46. Possessed of Spiritual Experience, a *muni* should not let his mind waver. He should react to all sorts of external environment with complete equanimity.

४७. एते भो ! णगिणा वुत्ता, जे लोगंसि अणागमणधम्मिणो।

47. *Ete bho! ṇagiṇā vuttā, je logaṁsi aṇāgamaṇadhammiṇo.*

47. In the spiritual field, only he is truly called a nude, who does not go back to worldly life, after having renounced it for good.

४८. आणाए मामगं धम्मं।

48. *Āṇāe māmagaṁ dhammaṁ.*

48. The *munis* who are conversant with the Way of life I have laid down carry out my injunctions (throughout their life and observe asceticism).

ANNOTATION 48. The commentator has interpreted this aphorism in two ways:

(a) *Muni* should follow the Way of life in accordance with my exhortation (*ājñā*),

(b) Nothing belongs to me except the disciplined Way of life, hence let me carry out the instructions of the *Tīrthaṅkara* and follow aright this path.

However, the traditional interpretation which is more prevalent is: "My religion can be practised only if one acts according to my commandments."

We have translated here the word '*āṇāe*' as '*ājñāya*', for '*māmagaṁ dhammaṁ*' is in the accusative case.

४६. एस उत्तरवादे, इह माणवाणं वियाहिते।

49. *Esa uttaravāde, iha māṇavāṇaṁ viyāhite.*

49. This Golden Principle has been laid down for the people of the world.

ANNOTATIONS 47-49. If, after having accepted the ascetic way of life, one goes back to his family life, he is said to be an '*āgamana dharma*'. The reason for going back to one's family life is inability to forbear various kinds of rigours and hardships. A person who withstands enticements of sensual pleasure, etc., rigours like being up-braided, nudism and begging alms, does not return to his family life. He becomes what is known as "*anāgamana dharma.*" Bhagavān Mahāvīra laid down the principles of non-violence, and forbearance of hardships as the Way of life. Only if a person is conversant with it, can he remain completely unperturbed by the onset of various hardships; and it is only that person who remains unperturbed by them

unto his last breath, can truly lead a life of asceticism. The ability to forbear all kinds of hardships and not to relinquish the ascetic way of life, inspite of them is called the "*Uttaravāda*" (i.e. The Golden Principle).

५०. एत्थोवरए तं झोसमाणे।

50. Etthovarae taṁ jhosamāṇe.

50. A *sādhaka* who abstains from sensual enjoyment follows this Golden Principle (*Uttarvāda*).

५१. आयाणिज्जं परिण्णाय, परियाएण विगिंचइ।

51. *Āyāṇijjaṁ pariṇṇāya, pariyāeṇa vigiṁcai.*

51. After having known the causes leading to the influx of *karma*, he renders them inoperative by the mode of (self-discipline i.e. ascetic life).

५२. इहमेगेसिं एगचरिया होति।

52. Ihamegesiṁ egacariyā hoti.

52. Some *sādhus* practise solitary asceticism — i.e. they take the vow of a wandering recluse.

५३. तत्थियराइयरेहिं कुलेहिं सुद्धेसणाए सव्वेसणाए।

53. Tatthiyarāiyarehiṁ kulehiṁ suddhesaṇāe savvesaṇāe.

53. They (lead an ascetic life), collecting alms from various families after carefully and thoroughly ascertaining its propriety.

ANNOTATION 53. The term '*sarveṣaṇā*' implies all rules of begging food and eating. A recluse ought to observe these rules strictly.

५४. से मेहावी परिव्वए।

54. *Se mehāvī parivvae.*

54. Such a wise recluse should keep moving (from village to village).

५५. सुब्भि अदुवा दुब्भि।

55. *Subbhiṁ aduvā dubbhiṁ*

55. (He should eat whatever food he gets—) be it flavoury, or even unsavory, (with the least keenness or resentment).

५६. अदुवा तत्थ भेरवा।

56. *Aduvā tattha bheravā.*

56. Or during the period of *sādhanā* in solitariness (a *muni* should never be daunted by) dreadful (sights and sounds around him).

५७. पाणा पाणे किलेसंति।

57. *Pāṇā pāṇe kilesaṁti.*

57. (He should not be panicky) if a beast of prey fatally attacks him.

५८ ते फासे पुट्ठो धीरो अहियासेज्जासि।

—त्ति बेमि।

58. Te phāse puṭṭho dhīro ahiyāsejjāsi.

— Tti bemi.

58. On confrontation with such untoward circumstances (hardships), the courageous *muni* should patiently bear them.

— I say so.

SECTION III

तइओ उद्देसो

Taio Uddeso

उवगरणपरिच्चायधुत-पदं

५९ एयं खु मुणी आयाणं सया सुअक्खायधम्मे विधूतकप्पे णिज्झोसइत्ता ।

Uvagaraṇapariccāyadhuta-padaṁ

59. Eyaṁ khu muṇī āyāṇaṁ sayā suakkhāyadhamme vidhūtakappe ṇijjhosaitā.

The Dhuta of the Abandonment of Clothes

59. A *muni* who rightly follows this well-propounded faith[1]

---

1. The literal meaning of the term *suakkhāe* (skt. *su-ākhyātaḥ*) is "well-propounded." Bhagavān Mahāvīra had propounded the religion of equanimity. It has the following characteristics:

   (1) It is *nairyātrika* — i.e. it is capable of leading to *nirvāna* (i.e. liberation).

   (2) It is *satya* (i.e. true), for it adopts the relativist (or non-absolutist) approach.

   (3) It is *saṁśuddha* (i.e. pure), for it is devoid of attachment, aversion and delusion.

   (4) It is *pratyutpanna* i.e. it is instantaneously capable of checking the influx of *karma*-particles and exhausting the effects of past actions.

   That is why it is qualified as "*su-ākhyāta*."

and who leads a life of *Dhuta*-conduct, abandons (once and for all) the use of *ādāna*[1] (i. e. clothes).

६०. जे अचेले परिवुसिए, तस्स णं भिक्खुस्स णो एवं भवइ—परिजुण्णे मे वत्थे वत्थं जाइस्सामि, सुत्तं जाइस्सामि, सूइं जाइस्सामि, संधिस्सामि, सीवीस्सामि, उक्कसिस्सामि, वोक्कसिस्सामि, परिहिस्सामि, पाउणिस्सामि।

60. Je acele parivusie, tassa ṇaṁ bhikkhussa ṇo evaṁ bhavai — parijuṇṇe me vatthe vatthaṁ jāissāmi, suttaṁ jāissāmi, sūiṁ jāissāmi, saṁdhissāmi, sivissāmi, ukkasissāmi, vokkasissāmi, parihissāmi, pāuṇissāmi.

60. A *muni* who abides by the vow of nudity is never vexed (by ideas like):

"This cloth of mine is tattered; I will, therefore, have to beg a new one. To mend the torn cloth, I shall have to ask for thread and needle, I shall have to stitch and/or sew it or I shall have to stitch or cut it to size(as the case may be). I shall have to wear it or wrap myself with it (and so on and so forth)."

६१. अदुवा तत्थ परक्कमतं भुज्जो अचेलं तणफासा फुसंति, सीयफासा फुसंति, तेउफासा फुसंति, दंसमसगफासा फुसंति।

61. Aduvā tattha parakkamaṁtaṁ bhujjo acelaṁ taṇaphāsā phusaṁti, sīyaphāsā phusaṁti, teuphāsā phusaṁti, daṁsamasagaphāsā phusaṁti.

61. Or practising nudism, he is often oppressed by pricks of grass, the severities of heat and cold, and the stings of gad-flies and mosquitoes.

---

1. The author of the *Cūrṇi* has interpreted the word *ādāna* in the sense of the trio of Knowledge, Perception and Conduct, whereas the commentator has interpreted it in the sense of "*karma*" or clothes. Contextually, however, the meaning "clothes" appears to be more appropriate.

६२ एगयरे अण्णयरे विरूवरूवे फासे अहियासेति अचेले।

62. Egayare aṇṇayare virūvarūve phāse ahiyāseti acele.

62. The nude monk bears hardships of one or various sorts.

६३ लाघवं आगममाणे।

63. Lāghavaṁ āgamamāṇe.

63. He feels lighter in spirit.

६४ तवे से अभिसमण्णागए भवति।

64. Tave se abhisamaṇṇāgae bhavati.

64. The practice of nudism by a *muni* facilitates for him the observance of austerities like curtailment of monastic paraphernalia and *kāya-kleśa* penances.

६५ जहेयं भगवता पवेदितं तमेव अभिसमेच्चा सव्वतो सव्वत्ताए समत्तमेव समभिजाणिया।

65. Jaheyaṁ bhagavatā paveditaṁ tameva abhisameccā savvato savvattāe samattameva samabhijāṇiyā.

65. The ascetic nudism which has been recommended for a *muni* by Bhagavān Mahāvīra should be interpreted in the same sense in which it is meant and it should inspire the *muni* to practise equanimity thoroughly (i. e. no one should be despised).

ANNOTATION 65. Some *munis* are more scantily clad than the others, i. e, the number of clothes possessed by each varies. But this does not give them a feeling of hauteur towards their brethren. For they realize that all of them are disciples of the *Tīrthaṅkaras*. This difference in discipline is due to one's individual physical structure and temperament. Nevertheless, a *muni* who conforms to nudism does not underestimate or despise another *muni* who is a non-nudist.

The *Āyāra-cūlā* (5/21) records that a *muni*, accepting self-imposed vows with regards to scantiness of clothes, should not deem — "These *munis* labour under false presumptions; I do not." On the contrary, he should think in

these terms· "We are all practising self-restraint according to the Instruction of the *Tīrthaṅkara*."

This, in fact, comprises the observance of "*samatva*" (practising equanimity).

सरीरलाघवधुत-पदं

६६ एव तेसिं महावीराण चिरराइं पुव्वाइं वासाणि रीयमाणाणं दवियाण पास अहियासियं।

Sarīralāghavadhuta-padaṁ.

66. Evaṁ tesiṁ mahāvīrāṇaṁ cirarāiṁ puvvāiṁ vāsāṇi rīyamāṇāṇaṁ daviyāṇaṁ pāsa ahiyāsiyaṁ.

The Dhuta of Attenuation of the Body

66. See! How all these brave and self-disciplined *munis* endured various hardships, having been initiated into asceticism during the prime of their life and how they adhered all their life to self-restraint.

६७ आगयपण्णाणाण किसा बाहा भवंति, पयणुए य मससोणिए।

67. Āgayapaṇṇāṇāṇaṁ kisā bāhā bhavaṁti, payaṇue ya maṁsasoṇie.

67. The *muni* who most painstakingly acquires profound Scriptural Knowledge, (attenuates his body to such an extent that) his arms become lean, with very little flesh and blood on his body.

ANNOTATION 67. During the period of scriptural studies, a *muni* undertakes fasting, dieting or eating non-fat-producing food. This leads to emaciation of his body indicated by his lean and thin arms. On account of eating little or decalorised food, little nourishment is produced in the body, which in its turn is responsible for under-production of flesh and blood. Consequently, the body gets emaciated. Also, because of constant preoccupation with hard studies, the body loses weight. Thus austerities — both external and internal— cause attenuation of the body.

The author of the *cūrṇi* has pointed out that all the above

aphorisms relating to curtailment of belongings are applicable also to the attenuation of the body. Accordingly, these aphorisms (viz. 63, 64 and 65) can be translated thus:

63. A *muni* who is absorbed in the acquisition of knowledge and practises austerities is blessed with the attenuation of the body.

64. Attenuation of the body facilitates for him the practice of *tapa* i. e. austerity.

65. Attenuation of the body which has been recommended for a *muni* by Bhagavān Mahāvīra should be interpreted in the same sense in which it is meant, and it should inspire the *muni* to practise equanimity thoroughly — no one should be despised.

Thus, the *muni* observing four-months' fast should not despise another *muni* who has observed only one month's fast. Similarly, a *muni* observing fasts on alternate days should not deride one who takes his meals daily. So also, should a *muni* who has made a higher study than another refrain from despising him.

A *muni* who practises equanimity does not despise others.

६८. विस्सेणिं कट्टु, परिण्णाए।

68. Vissenim kattu, parinnāe.

68. A *muni* ought to cut across the chain of *rāga* and *dvesa* (attachment and aversion) through the discernment (born of equanimity).

६९ एस तिण्णे मुत्ते विरए वियाहिए त्ति बेमि।

69. Esa tinne mutte virae viyāhie tti bemi.

69. He (who has cut across the chain of attachment and aversion is said to have crossed the ocean of mundane existence), to be emancipated and to have ceased (from worldly activities). I say so.

संजमधुत-पदं

७०. विरयं भिक्खुं रीयंतं, चिररातोसियं, अरती तत्थ किं विधारए ?

Saṁjamadhuta-padaṁ

70. *Virayaṁ bhikkhuṁ rīyaṁtaṁ,* cirarātosiyaṁ, aratī tattha kiṁ vidhārae?

The Dhuta of Self-discipline

70. Can the feeling of boredom dampen the enthusiasm of such monk who, having been initiated into ascetic life for a long while, and having ceased from the enjoyment of sensual pleasures, successively progresses in the practice of self-discipline?

ANNOTATION 70. Weak, wavering, and wayward are the senses of man, and unimaginably far-reaching are the repercussions of Delusion. Bizarre, too, are the consequences of *karma*. No wonder, therefore, that even a wise soul is led astray by all these.

७१. संधेमाणे समुट्ठिए।

71. *Saṁdhemāṇe samuṭṭhie.*

71. Conjoining (every moment of his life with righteousness), and constantly engaged in freeing himself from passions, (a true *muni* is never deterred from following his path by any possible apathy to asceticism).

ANNOTATION 71. Although a *sādhaka* endeavours happily to observe self-restraint after having renounced sensual pleasures, he may, during the period of his *sādhanā*, become prone to sensuality arising out of stupor and passions which keep rearing up their ugly heads from time to time. Nevertheless, a conscientious *sādhaka* unifies religion with the mainstream of self-realization[1]. By so doing, he experiences spiritual ecstasy.

---

1. Starting with the development of his conscious judgement (*samyaktva*), the *sādhaka* voluntarily renounces

७२. जहा से दीवे असंदीणे, एवं से धम्मे आयरिय-पदेसिए ।

72. *Jahā se dīve asaṁdīṇe*, evaṁ se dhamme *āyariya-padesie*

72. Just as an island, unthreatened by water, serves (as a place of refuge for the passengers of a ship), so also does the Religion (i.e. Way of life), laid down by the *Tīrthaṅkara*, serve (as the mainstay for the people of this world who are bound for the Journey Beyond).

ANNOTATION 72. The word "*dīva*" can be interpreted in two ways, '*divīpa*' (island) and '*dīpa*' (lamp or light or lighthouse). '*Dīpa*' gives us 'light' and '*divīpa*' gives 'shelter' or 'refuge'. Each of these two is of two kinds:

(a) *Saṁdīna*: In the context of 'island', the word means 'the land which gets flooded with water high tide and becomes dry on ebb'. In the context of 'lamp' (or 'light'), it denotes 'the lamp which is liable to be extinguished.'

(b) Asaṁdīna: In the context of 'island' the word means 'the land which does not get flooded with water.' In the context of 'lamp' or 'light', the word denotes 'perennial sources of light, such as the sun, the moon, various gems, etc.

In the context of religion, 'the Right Knowledge' (*samyaktva*) stands for 'an island affording refuge'.

---

sensual pleasures and endeavours to find happiness in self-discipline. During the period of his *sādhanā*, however, passionate instincts and impulses which might have been repressed and relegated to the subconscious, may continue to torment him in the form of crude urges for sensual pleasures. Nevertheless the alert (*apramatta*) *sādhaka* would constantly reinforce the power of his reasoning mind and weaken the forces of primal urges by systematic practice of meditation. Thus, he canalises his aggressive urges into the mainstream of self-realization.

Saṁdīna Island' is equivalent to 'revocable Right Knowledge', whereas '*Asaṁdīna Island*' is equivalent to 'irrevocable righteousness'. Knowledge is the lamp (or light). Scriptural Knowledge is 'light that may get dim or extinguished', while Self-knowledge is 'perennial light'.

The enthusiasm in ascetic practices of a *muni* who is keen in conjoining Righteousness with life is comparable to an *asaṁdīna* island or lamp.

७३. ते अणवकंखमाणा अणतिवाएमाणा दइया मेहाविणो पंडिया ।

73. Te aṇavakaṁkhamāṇā aṇatıvāemāṇā daıyā mehāviṇo paṁḍıyā.

73. Such *munis* do not crave for worldly pleasures, and never take others' lives. By virtue of these qualities, they endear themselves to the world (i. e. win recognition in religious circles), and are called sages illuminated by Knowledge of the Self.

विणयधुत-पदं

७४. एवं तेसिं भगवओ अणुट्ठाणे जहा से दिया-पोए ।

Viṇayadhuta-padaṁ

74. Evaṁ tesiṁ bhagavao aṇuṭṭhāṇe jahā se diyā-poe.

The Dhuta of Humbleness

74. Just as the young ones of birds (act in accordance with the instructions of their parents), so should the young disciples abide by the instructions of their learned teachers (who are like islands for refuge).

ANNOTATION 74. When the young of a bird is still in the egg and even after being hatched, it keeps getting sustenance from the warmth of parent's feathers. It is fed and taught by its parents, until it learns to fly, when it leaves them and is on its own.

The behaviour of a newly initiated *muni* has been compared to the behavioural patterns of the young ones of birds.

A young disciple remains under the care of his *guru*, until he gains full knowledge and maturity and is able to lead, on his own, a life of solitary asceticism.

७५ एव ते सिस्सा दिया य राओ य अणुपुव्वेण वाइय।

—त्ति बेमि।

75. Evaṁ te *sissā diyā ya rāo ya aṇupuvveṇa vāiya.*

—Tti bemi.

75. Thus, progressively trained, day and night, a disciple (becomes ultimately competent to attain the Self).

— I say so.

SECTION IV

चउत्थो उद्देसो — *Cauttho Uddeso*

गोरवपरिच्चायधुत-पदं

७६. एव ते सिस्सा दिया य राओ य, अणुपुव्वेण वाइया तेहिं महा-
वीरेहिं पण्णाणमंतेहिं।

Goravapariccāyadhuta-padaṁ

76. Evaṁ te *sissā diyā ya rāo ya, aṇupuvveṇa vāiyā* tehiṁ mahāvīrehiṁ paṇṇāṇamaṁtehiṁ.

The Dhuta of Abandonment of Conceit

76. (Like the progressive development of the young of birds) is the successive progress, day and night, of the disciples duly trained by painstaking and wise *gurus*.

७७. तेसिंतिए पण्णाणमुवलब्भ हिच्चा उवसमं फारुसियं समादियंति।

77. Tesiṁtie paṇṇāṇamuvalabbha hiccā uvasamaṁ pharusiyaṁ samādiyaṁti.

77. Despite having gained the Scriptural Knowledge and having learnt the practice of tranquillity from their preceptors, some disciples (conceited with knowledge) behave rudely i.e. show disrespect for their teachers' speech and style.

७८. वसित्ता बंभचेरंसि आणं 'तं णो' त्ति मण्णमाणा।

78. Vasittā baṁbhaceraṁsi āṇaṁ 'taṁ ṇo' tti maṇṇamāṇā.

78. Despite leading a life of self-restraint in the care of teachers, (they reject) the injunctions (of their preceptors) (on the excuse that) they are not the injunctions (of the *Tīrthaṅkara*).

७९ अग्घायं तु सोच्चा णिसम्म समणुण्णा जीविस्सामो एगे
णिक्खम्म ते—
असंभवंता विडज्झमाणा, कामेहिं गिद्धा अज्झोववण्णा।
समाहिमाघायमझोसयंता, सत्थारमेव फरुसं वदंति॥

79. Agghāyaṁ tu soccā ṇisamma *samaṇuṇṇā jīvissāmo* ege ṇikkhamma te — .

Asaṁbhavaṁtā viḍajjhamāṇā, kāmehiṁ giddhā ajjhovavaṇṇā.

Samāhimāghāyamajhosayaṁtā, satthārameva pharusaṁ vadaṁti.

79. Some disciples, having heard and understood the sermons, and having taken up the vow that they would lead a life of the highest form of self-discipline, are not true to their pledge. Consumed by the fire of passion (*kaṣāya*), infatuated with sensual delights, and stung by the avidity (for grandeur, delicacies, and prosperity), they do not adhere to the *samādhi* (i. e. subduing senses and the mind) laid down by the *Tīrthaṅkara*. (This is not all). They even flout the authority of the Śāstā (i. e. the *Tīrthaṅkara*), (if the Preceptor tries to convince them on something by quoting Him).

८०. सीलमंता उवसंता, संखाए रीयमाणा। असीला अणुवयमाणा।

80. *Sīlamaṁtā uvasaṁtā, saṁkhāe rīyamāṇā. Asīlā aṇuvayamāṇā*

80. They vilify even the noble who have subdued their passions and are wisely painstaking in the observance of self-discipline as ignoble.

८१. बितिया मंदस्स बालया।

81. *Bitiyā maṁdassa bālayā*

81. These stupid ones, thereby, compound their folly.

८२. णियट्टमाणा वेगे आयार-गोयरमाइक्खंति णाणभट्ठा दंसण-
लूसिणो।

82. Ṇiyaṭṭamāṇā vege āyāra-goyaramāikkhaṁti ṇāṇabhaṭṭhā daṁsaṇa lūsiṇo.

82. (It is a wonder how) such people, vitiated by perversion of knowledge, defilement of creed and deviation from self-discipline, expound (their own) ethics.

ANNOTATION 82. A *sādhaka* who is perverted in knowledge and faith, arrogantly lauds his own conduct to the skies. Disregarding the true touchstone of non-violence and self-denial, he recognises only expediency as touchstone of his conduct.

८३. णममाणा एगे जीवितं विप्परिणामेंति।

83. Ṇamamāṇā ege jīvitaṁ vippariṇameṁti.

83. Although dedicated to (the *Tīrthaṅkara*'s Instruction and the *ācārya*'s discipline) some *munis* ruin their life (due to overwhelming force of delusion).

८४. पुट्ठा वेगे णियट्टंति, जीवियस्सेव कारणा।

84. *Puṭṭhā vege ṇiyaṭṭaṁti, jīviyasseva kāraṇā.*

84. Succumbing (to hardships), some *sādhakas* abandon asceticism in favour of living only a life (of pleasures).

८५. णिक्खंतं पि तेसिं दुन्निक्खंतं भवति।

85. Ṇikkhaṁtaṁ pi tesiṁ dunnikkhaṁtaṁ bhavati.

85. The renunciation of those *munis* (who retraced their steps) is rendered vitiated.

८६. बाल-वयणिज्जा हु ते नरा, पुणो-पुणो जातिं पकप्पेंति।

86. *Bala - vayaṇijjā hu te narā, puṇo-puṇo jātiṁ pakappeṁti.*

86. They are open to censure even by the laymen. (On account of their attachment to sensuality), they are born again and again.

८७ अहे सभवता विद्दायमाणा, अहमंसी विउक्कसे ।

87. Ahe sambhavamtā viddāyamāṇā *ahamamsī viukkase.*

87. In spite of their being on a lower rung (of knowledge), they consider themselves to be learned, and project their ego.

८८. उदासीणे फरुसं वदंति ।

88. *Udāsīṇe pharusam vadamti.*

88. They speak harshly unto even those who have turned (so) neutral to the sense of praise or censure (that they have attained total self-effacement).

८९. पलियं पगंथे अदुवा पगंथे अतहेहिं ।

89. *Paliyam pagamthe aduvā pagamthe* atahehim.

89. They taunt these neutral *munis* for their past actions (of their pre-ascetic period), or use indecent language for them, and speak harshly unto them with false accusations.

९० तं मेहावी जाणिज्जा धम्मं ।

90. Tam mehāvī jāṇijjā dhammam.

90. (It is only an unrighteous person who behaves in this way). That is why it is imperative that a conscientious *sādhaka* should know Righteousness.

९१ अहम्मट्ठी तुमंसि णाम बाले, आरंभट्ठी, अणुवयमाणे, हणमाणे, घायमाणे, हणओ यावि समणुजाणमाणे, घोरे धम्मे उदीरिए, उवेहइ णं अणाणाए ।

91. Ahammaṭṭhī tumamsi ṇāma bāle, ārambhaṭṭhī, aṇuvayamāṇe, haṇamāṇe, ghāyamāṇe, haṇao yāvi samaṇujāṇamāṇe, *ghore dhamme udīrie, uvehai ṇam aṇāṇāe.*

91. (The preceptor admonishes an unrighteous *sādhaka* thus:) "You like unrighteousness. You are an ignoramus. You not only indulge yourself in sinful acts, but also support (others who do so). You are a killer of living beings, you make others to do so, and approve of others doing so. Bhagavān Mahāvīra has expounded the Austere Way (of cessation from all influxes of *karma*). But you are neglecting it by transgressing His Instruction."

९२. एस विसण्णे वितद्दे वियाहिते त्ति बेमि ।

92. Esa visaṇṇe vitadde viyāhite tti bemi.

92. One (who neglects the Austere Path) is called "*Visaṇṇa*" (i.e. embogged by sensual pleasures) and '*Vitarka*' (i.e. a killer of beings). — I say so.

९३. 'किमणेण भो ! जणेण करिस्सामि'त्ति मण्णमाणा एव पेगे वइत्ता,
मातरं पितरं हिच्चा, णातओ य परिग्गहं ।
वीरायमाणा समुट्ठाए, अविहिंसा सुव्वया दंता ।।

93. 'Kimaṇeṇa bho! jaṇeṇa karissāmi' tti maṇṇamāṇā-evaṁ pege vaittā,
Mātaraṁ pitaraṁ hiccā, ṇātao ya pariggahaṁ.
Vīrāyamāṇā samuṭṭhāe, avihiṁsā suvvayā daṁtā.

93. (Addressing themselves) the *sādhakas* say, "O my Soul! What have I to do with these relatives of mine?' Thus contemplating, they boldly renounce their parents, their kith and kin and all their worldly possessions. They thus become abstainers from violence, observers of perfect asceticism, and subjugators of the senses.

९४. अहेगे पस्स दीणे उप्पइए पडिवयमाणे ।

94. Ahege passa dīṇe uppaie paḍivayamāṇe.

94. (In contrast to these), see those who (lacking courage) become wretched and fall from the path of self-discipline.

९५. वसट्टा कायरा जणा लूसगा भवंति।

95. Vasaṭṭā kāyarā jaṇā lūsagā bhavaṁti.

95. Such cowards who are afflicted with sensuality are transgressors (of their ascetic pledges).

९६. अहमेगेसिं सिलोए पावए भवइ, "से समणविब्भंते समणविब्भंते"।

96. Ahamegesiṁ siloe pāvae bhavai, "se samaṇavibbhaṁte samaṇavibbhaṁte."

96. Some *munis* (who flinch from the course of asceticism), earn notoriety, thus: "These apostate ascetics!"

९७ पासहेगे समण्णागएहिं असमण्णागए, णममाणेहिं अणममाणे, विरतेहिं अविरते, दविएहिं अदविए।

97. Pāsahege samaṇṇāgaehiṁ asamaṇṇāgae, ṇamamāṇehiṁ anamamāṇe, viratehiṁ avirate, daviehiṁ adavie.

97. Differentiate between the fallen monks who do not observe the ascetic code with fidelity and those who do so; who are not dedicated to self-discipline, and those who are; who have not ceased from enjoyment of sexual pleasures and those who have; and, finally, who are not affluent with Right Conduct, and those who are.

९८. अभिसमेच्चा पडिए मेहावी णिट्ठियट्ठे वीरे आगमेण सया परक्कमेज्जासि।

—त्ति बेमि।

98. Abhisameccā paṁḍie mehāvī ṇiṭṭhiyaṭṭhe vīre āgamenaṁ sayā parakkamejjāsi.

— Tti bemi.

98. Having realised (the consequences of deviation from ascetisim), a learned, wise and courageous *muni* blessed with the accomplishment (of the practice of self-restraint) should exert himself in tune with the (purport of) Scriptural Exhortations.

— I say so.

SECTION V

पंचमो उद्देसो

Pamcamo Uddeso

तितिक्खाधुत-पदं

९९. से गिहेसु वा गिहंतरेसु वा, गामेसु वा गामंतरेसु वा, नगरेसु वा नगरंतरेसु वा, जणवएसु वा जणवयंतरेसु वा, संतेगइया जणा लूसगा भवंति, अदुवा—
फासा फुसंति ते फासे, पुट्ठो वीरोहियासए।

Titikkhādhuta-padaṁ

99. Se gihesu vā gihaṁtaresu vā, gāmesu vā gāmaṁtaresu vā, nagaresu vā, nagaraṁtaresu vā, jaṇavaesu vā jaṇavayaṁtaresu vā, saṁtegaiyā jaṇā lūsagā bhavaṁti, aduvā —
phāsā phusaṁti te phāse, puṭṭho vīrohiyāsae.

The Dhuta of Forbearance

99. (Moving along) from house to house, village to village, town to town, or county to county, (or practising suspension of all voluntary physical activities), a *muni* encounters man-made hardships, both agreeable and disagreeable, or natural hardships, (such as excesses of heat and cold, or stings of gadflies and mosquitoes, etc.) Assailed (by them) the undaunted *muni* should forbear them.

धम्मोवदेसधुत-पदं

१००. ओए समियदंसणे।

Dhammovadesadhuta-padaṁ

100. *Oe samiyadaṁsaṇe.*

The Dhuta of Sermons

100. An unbiased *muni* commanding Right Perception (or Spiritual Experience) (should expatiate upon religion).

१०१. दयं लोगस्स जाणित्ता पाईण पडीण दाहिण उदीण, आइक्खे विभए किट्टे वेयवी।

101. *Dayaṁ logassa jāṇittā* pāīṇaṁ paḍīṇaṁ dāhiṇaṁ udīṇaṁ, āikkhe vibhae kiṭṭe veyavī.

101. Keeping in mind compassion to all the living beings of the world in all directions — East, West, South, North, a *muni* who has mastered the Scriptures should expound (Religion), expatiate upon its various facets and laud (its beneficial outcome).

१०२. से उट्ठिएसु वा अणुट्ठिएसु वा सुस्सूसमाणेसु पवेदए—संतिं, विरतिं, उवसमं, णिव्वाणं, सोयवियं, अज्जवियं, मद्दवियं, लाघवियं, अणइवत्तियं।

102. Se uṭṭhiesu vā aṇuṭṭhiesu vā sussūsamāṇesu pavedae — saṁtiṁ, viratiṁ, uvasamaṁ, ṇivvāṇaṁ, soyaviyaṁ, ajjaviyaṁ, maddaviyaṁ, lāghaviyaṁ, aṇaivattiyaṁ.

102. To all those who are desirous of hearing the sermons, albeit they may or may not be prepared to put them into practice in their life, a *muni* should expatiate upon the following: Tranquillity, cessation from desire, pacification of passions, peace (*nirvāṇa*), freedom from avarice (*śauca*), straightforwardness, gentleness, curtailment (of possessions) and non-violence.

१०३. सव्वेसिं पाणाणं सव्वेसिं भूयाणं सव्वेसिं जीवाणं सव्वेसिं सत्ताणं अणुवीइ भिक्खू धम्ममाइक्खेज्जा।

103. Savvesiṁ pāṇāṇaṁ savvesiṁ bhūyāṇaṁ savvesiṁ jīvāṇaṁ savvesiṁ sattāṇaṁ anuvīi bhikkhū dhammamāikkhejjā.

103. A monk should discerningly expound the principles of religion to all living and sentient beings.

१०४. अणुवीइ भिक्खू धम्ममाइक्खमाणे—णो अत्ताण आसाएज्जा, णो पर आसाएज्जा, णो अण्णाइ पाणाइ भूयाइ जीवाइ सत्ताइ आसाएज्जा ।

104. Aṇuvīi bhikkhū dhammamāikkhamāṇe — ṇo attāṇaṁ āsāejjā, ṇo paraṁ āsāejjā, ṇo aṇṇāiṁ pāṇāiṁ bhūyāiṁ jīvāiṁ sattāiṁ āsāejjā.

104. A monk discerningly expounding the principles of religion should neither be an impediment to himself, nor to others; nor to any living and sentient beings.

१०५. से अणासादए अणासादमाणे वुज्झमाणाण पाणाण भूयाण जीवाण सत्ताणं, **जहा से दीवे असंदीणे, एव से भवइ सरणं महामुणी ।**

105. Se aṇāsādae aṇāsādamāṇe vujjhamāṇāṇaṁ pāṇāṇaṁ bhūyāṇaṁ jīvāṇaṁ sattāṇaṁ, *jahā se dīve asaṁdīṇe, evaṁ se bhavai saraṇaṁ mahāmuṇī.*

105. A great sage who does not cause obstruction of any kind to others[1], and who does not (deliver such religious discourses) which may become the cause of violence to living beings and may become the source of obtaining his own livlihood, is a great refuge, like

1. The author of the *Cūrṇi* has explained the word "*aṇāsādamāṇe*', thus: 'A *muni* should not propound a religion which causes harm to any kind of beings, living or sentient.' The alternate translation suggested by the author of the *Cūrṇi* has been adopted in our translation above·

"*Aṇāsātamāṇotti* tahā ṇa kaheti jahā pāṇabhūyajīvasattānaṁ āsāyaṇā bhavati,appaṁ vā,ahavā dhammaṁ kahemto ṇa kiṁci āsādae annaṁ vā pāṇaṁ vā, jaṁ bhaṇitaṁ — tadaṭṭha ṇa kaheti.

The author of the *Vṛtti* translates it thus· "not causing harm to anyone through the instrumentality of another." — (Parairanāśātayan).

an island, unaffected by water for the (marooned passengers of a ship), for all living beings who are being carried away by the currents (of births and deaths).

ANNOTATION 100-105. A religious preacher must possess certain qualifications tested on the touchstone of truth and non-violence. In the above paragraphs, the following five qualifications have been given:

(a) Freedom from bias.
(b) Right Perception.
(c) Friendliness with all living-beings.
(d) Mastery of Scriptural Knowledge.
(e) Not causing hindrance to others.

According to the Nāgārjuna's redaction of the Scriptures, only that *muni* is competent to expound religious doctrines in public who is widely learned and an erudite scholar of the *Āgamas*, is adept in logic and illustration, able to discourse and sermonize, and understands the proprieties of time, place and audience. In this context, attention is drawn to the aphorism 2/177 (viz. *Ke yaṁ purise kaṁ ca naye*). Preaching for the sake of earning one's livelihood is forbidden.

कसायपरिच्चायधुत-पदं

१०६ एवं से उट्ठिए ठियप्पा, अणिहे अचले चले, अबहिलेस्से परिव्वए।

Kasāyapariccāyadhuta-padaṁ

106. *Evaṁ se uṭṭhie ṭhiyappā, aṇihe acale cale, abahilesse parivvae.*

The Dhuta of Freedom from Passions

106. A *muni* who has thus risen up for the practice of self-discipline, who is absolutely tranquil and staid, who does not hold himself back from the fullest exertion, who remains unvacillated (by rigours and hardships), who is engaged in giving a vigorous shake-up

to the *karma* and who keeps his instincts attuned with self-discipline, should blissfully lead a well-balanced ascetic life (unobstructed by any impediments coming in his way).

१०७. संखाय पेसलं धम्मं, दिट्ठिमं परिणिव्वुडे।

107. *Saṁkhāya pesalaṁ dhammaṁ, diṭṭhimaṁ pariṇivvuḍe.*

107. After having known this magnificent Way of life, a *muni* of insight should extinguish (the fire of his sensuality and passions).

१०८. तम्हा संगं ति पासह।

108. *Taṁhā saṁgaṁ ti pāsaha.*

108. Therefore (i. e. for the extinction of sensuality and passions), perceive Attachment.

ANNOTATION 108. The term *saṁga* can have three meanings — attachment, sensations like sound, etc., and impediments.

Attachment can be forsworn by perceiving it. One who does not perceive it, cannot forswear it. In the method of *sādhanā* laid down by Bhagavān Mahāvīra, knowledge and perception amount to watchfulness or alertness. Therefore, it constitutes an important method of forswearing attachment. The stronger the Knowledge and Perception, the weaker the effects of *karma*. On the weakening of the effects of *karma*, attachment is extinguished by itself.

१०९. गंथेहिं गढिया णरा, विसण्णा कामविप्पिया।

109. *Gaṁthehiṁ gaḍhiyā ṇarā, visaṇṇā kāmavippiyā.*

109. For persons attached to worldly possessions and luxuries, and bogged down (in sensual pleasures), sensuality becomes a serious impediment[1].

११०. तम्हा लूहाओ णो परिवित्तसेज्जा।

110. Taṁhā lūhāo ṇo parivittasejjā.

1. *Vippiyā – Vigghatatti (vighnatā) vippitatti egaṭṭha – Cūrṇi*, p. 242.

110. Therefore, a *muni* should not be weary of self-discipline.

१११ जस्सिमे आरंभा सव्वतो सव्वत्ताए सुपरिण्णाया भवंति, जेसिमे लूसिणो णो परिवित्तसंति, से वंता कोहं च माणं च मायं च लोभं च।

111. Jassime ārambhā savvato savvattāe suparinnāyā bhavaṁti, jesime lūsiṇo ṇo parivittasaṁti, se vaṁtā kohaṁ ca māṇam ca māyaṁ ca lobhaṁ ca.

111. A *muni* who completely forswears all those proclivities for violence from which violent people do not refrain, eschews all passions like anger, pride, deceit and avarice, (and thus breaks the fetters of delusion).

११२ एस तुट्टे वियाहिते त्ति बेमि।

112. Esa tuṭṭe viyāhite tti bemi.

112. Such a person (who snaps the shackles of *kaṣāya*) is called a 'breaker' (*troṭaka*). I say so.

११३ कायस्स विओवाए, एस संगामसीसे वियाहिए।
से हु पारंगमे मुणी, अवि हम्ममाणे फलगावयट्ठी,
कालोवणीते कंखेज्ज कालं, जाव सरीरभेउ।

—त्ति बेमि।

113. *Kāyassa viovāe, esa saṁgāmasise viyāhie*

Se hu pāraṁgame muṇi, avi hammamāṇe phalagāvayaṭṭhi, kālovaṇīte kaṁkhejja kālaṁ, jāva sarīrabheu.

— Tti bemi.

113. (Voluntary and brave) abandonment of the body when Death arrives is like fighting on the front line of a battle. Only that *muni* (who is not vanquished in this battle) fulfils his mission.

Just as he, on encountering various kinds of hardships, does not get perturbed by them, so also should he not feel perturbed (on encountering Death), by

virtue of the fact that he has his body attenuated and his passion well-curtailed through vigorous external and internal austerities, like (the two sides of) a beam well-chiselled and evened out. When Death is imminent, he should allow it to take its own time (rather than wish it immediately), until at last the soul is separated from the body.

— I say so.

ANNOTATION 113. Death is really a battle. One who comes out victorious in the battle is blessed with splendor, whereas one who is vanquished is deprived of it. Similarly, a *sādhaka*, engaged in the battle with Death, attains the pinnacle of *sādhanā*, if he boldly remains unattached. On the contrary, if he gets defeated in the battle (i. e. if the fear and anticipation of Death haunts him), he deviates from the path of self-discipline.

Hence, the author of the *Āgama* has laid down that one should not lose his wits, on encountering the Death. But for this, one has to be prepared beforehand; one cannot hope to escape Delusion at the eleventh hour. This preparation consists of attenuation of body and passions. Cf. *Sūtrakṛtāṅga Sūtra*, 1/7/30.

CHAPTER VIII

EMANCIPATION

अट्ठमं अज्झयणं

विमोक्खो

AṬṬHAMAṀ AJJHAYAṆAṀ

VIMOKKHO

SECTION I

पढमो उद्देसो

Paḍhamo Udeso

असमणुण्णविमोक्ख-पदं

१. से बेमि—समणुण्णस्स[1] वा असमणुण्णस्स वा असणं वा पाणं वा खाइम वा साइम वा वत्थ वा पडिग्गहं वा कवल वा पायपुछणं वा णो पाएज्जा, णो णिमंतेज्जा, णो कुज्जा वेयावडिय—पर आढायमाणे त्ति बेमि।

ATTHAMAṀ AJJHAYAṆAṀ
VIMOKKHO

Asamaṇuṇṇavimokkha-padaṁ

1. Se bemı — samaṇuṇṇassa[1] vā asamaṇuṇṇassa vā asaṇaṁ vā pāṇaṁ vā khāımaṁ vā sāımaṁ vā vatthaṁ vā paḍıggahaṁ vā kaṁbalaṁ vā pāyapuṁchaṇaṁ vā ṇo pāejjā, ṇo ṇımaṁtejjā, ṇo kujjā veyāvaḍıyaṁ — paraṁ āḍhāyamāṇe ttı bemı.

Avoiding Heretics

1. I say:

A *bhikṣu* should neither offer food, drink, delıcacies and savoury stuff, clothes, utensıls, blankets, and brooms to a co-relıgionist (apostate) and/or a heretıc monk nor ınvıte them to accept these, nor gıve them any servıce, but ın doıng so, he should always be polıte, I say so.

1. Before thıs, "se bhıkkhu" ıs to be understood.

ANNOTATION 1. A *san anuiña* is a monk whose faith, attire, deportment etc. can be approved of, and an *asamanujña* is just the reverse of a *samanujña*. For a Jaina *muni*, another Jaina *muni* is *samanujña*, while a heretic *muni* is *asamanujña*. According to the religious code of conduct prescribed for a *muni*, he is allowed to exchange food, drink, etc. with only a *sādharmika muni* (i. e. one belonging to the same faith). But a *sādharmika* may also be an apostate. A *muni* can neither give him nor accept from him anything. Therefore two adjectives have been used for *sādharmika*:

a) *Sāṁbhogika*, and
b) *Samanujña*

— (*Nisīhajjhayaṇaṁ*, 2/44).

The *sāṁbhogika* is one with whom the exchange of things is permissible in accordance with the code of conduct. The *samanujña* is one with the same deportments.

The *Niśītha* (15/76-77) prescribes expiation for giving food, drink, clothes etc. to a heretic monk, a householder or an apostate.

२ धुवं चेय जाणेज्जा—असणं वा पाण वा खाइमं वा साइमं वा वत्थ वा पडिग्गह् वा कंवलं चा पायपुछण वा लभिय णो लभिय, भुजिय णो भुजिय, पंथं विउत्ता विउकम्म विभत्तं धम्म झोसेमाणे समेमाणे पलेमाणे, पाएज्ज वा, णिमतेज्ज वा, कुज्जा वेयावडियं —पर अणाढायमाणे त्ति बेमि।

2. Dhuvaṁ ceyaṁ jāṇejjā — asaṇaṁ vā pāṇaṁ vā khāimaṁ vā sāimaṁ vā vatthaṁ vā paḍiggahaṁ vā kāmbalaṁ vā pāyapuṁchaṇaṁ vā labhiya ṇo labhiya, bhuṁjiya ṇo bhuṁjiya, paṁthaṁ viuttā viukamma vibhattaṁ dhammaṁ jhosemāṇe samemāṇe palemāṇe, pāejja vā, ṇimaṁtejja vā, kujjā veyāvaḍiyaṁ — paraṁ aṇāḍhāyamāṇe tti bemi.

2. (An *asamanujña* (a heretic) monk may say to a *muni*): "You should know that food, drink, delicacies and

savoury stuff, clothes, utensils, blankets, and brooms (are available in our monastery every day). You may visit our monastery (to get these if you like). You might have obtained your alms or not, and you might have had your meals or not, and you may take any path — straight or winding, (you would be welcome there). You may continue to observe the rules of conduct prescribed by your own faith." If, after accepting this invitation, a *muni* happened to go there, and was offered a meal or was invited for a meal or was offered any service, he should decline and should not give the least attention to it. I say so.

असम्मायार-पदं

३ इहमेगेसिं आयार-गोयरे णो सुणिसते भवति, ते इह आरंभट्ठी अणुवयमाणा हणमाणा, घायमाणा, हणतो यावि समणुजाणमाणा।

Asammāyāra -padaṁ

3. Ihamegesiṁ āyāra-goyare ṇo suṇisaṁte bhavati, te iha āraṁbhaṭṭhī aṇuvayamāṇā haṇamāṇā ghāyamāṇa, haṇato yāvi samaṇujāṇamāṇā.

Improper Conduct

3. There are some monks who are not well-instructed in the discipline of right conduct. They indulge in violence (connected with preparation) and endorse such actions. Not only do they themselves kill (living beings), but they cause others to do so and approve of it.

४. अदुवा अदिन्नमाइयंति।

4. Aduvā adinnamāiyaṁti.

4. Or they are guilty of *adatta* (i. e. the mental attitude and the act of taking away things or objects belonging to other people, including their life).

ANNOTATION 4. The taking of life of other beings is "*adatta*". A killer is not only guilty of causing violence to

others but also guilty of stealing (i.e. stealing others' life). Violence is directly related to one's mental attitude, but as living beings do not permit others to take their life, *adatta* also refers to beings which are being killed. (Cf. *Āyāro*, 1/57).

५. अदुवा वायाओ विउंजंति, तं जहा—
अत्थि लोए, णत्थि लोए,
धुवे लोए, अधुवे लोए,
साइए लोए, अणाइए लोए,
सपज्जवसिते लोए, अपज्जवसिते लोए,
सुकडेत्ति वा दुक्कडेत्ति वा,
कल्लाणेत्ति वा पावेत्ति वा,
साहुत्ति वा असाहुत्ति वा,
सिद्धीति वा, असिद्धीति वा,
णिरएत्ति वा, अणिरएत्ति वा ।

5. Aduvā vāyāo viuṁjaṁti, taṁ jahā —
Atthi loe, ṇatthi loe,
Dhuve loe, adhuve loe,
Sāie loe, aṇāie loe,
Sapajjavasite loe, apajjavasite loe,
Sukaḍetti vā, dukkaḍetti vā,
Kallāṇetti vā, pāvetti vā,
Sāhutti vā, asāhutti vā,
Siddhīti vā, asiddhīti vā,
Ṇiraetti vā, aṇiraetti vā.

5. Or they propound (mutually contradictory absolutistic) doctrines such as:

1) (The Realists maintain that) the universe has an objective existence.

2) (The Idealists maintain that) the universe does not really exist.

3) (The Helio-centrists maintain that) the sun does not move.[1]

---

1. Or it may be translated thus — (the Eternalists maintain that) the universe is absolutely unchanging.

4) (The Geo-centrists maintain that) the sun moves[1].

5) (The Creationists maintain that) the universe has a beginning.

6) (The non-Creationists maintain that) the universe is beginningless.

7) (The Creationists maintain that) the universe has an end.

8) (The non-Creationists maintain that) the universe is endless.

9) (Some philosophers maintain that) "*Sukṛta*" (i. e. righteousness) exists.

10) (Some philosophers maintain that) *Duṣkṛta* (i. e. unrighteousness) exists.

11) (Some philosophers maintain that) *Kalyāṇa* (i. e. virtue) exists.

12) (Some philosophers maintain that) *Pāpa* (i. e. vice) exists.

13) (Some philosophers maintain that) *Sādhu* (i. e. ascetic) exists.

14) (Some philosophers maintain that) *Asādhu* (i. e. non-ascetic) exists.

15) (Some philosophers maintain that) *Nirvāṇa* (i. e. complete emancipation) exists.

16) (Some philosophers maintain that) *Nirvāṇa* does not exist.

17) (Some philosophers maintain that) hell exists.

1. Or it may be translated thus — (the non-Eternalists maintain that) the universe is changing.

18) (Some philosophers maintain that) hell does not exist.

६. जमिणं विप्पडिवण्णा मामगं धम्मं पण्णवेमाणा ।

6. Jamiṇaṁ vippaḍivaṇṇā māmagaṁ dhammaṁ paṇṇavemāṇā.

6. Thus while taking for granted mutually contradictory dogmas, each one professes and propounds his own creed.

७. एत्थवि जाणह अकस्मात् ।

7. Etthavi jāṇaha akasmāt.

7. (A *muni* should not cultivate intimacy with the absolutists (or extremists). In the event of philosophical discussion with them, he should admonish them thus —).

"Try to realize that these absolutistic doctrines of yours are not compatible with rationality — they are illogical."

ANNOTATION 7. Both the doctrines — 'the universe is real' and 'the universe is unreal' — exemplify Absolutism. Until we accept the concept of reality, we cannot prove that of unreality, and vice versa.

Actually, 'reality' and 'unreality' are both relative terms. They can respectively be comprehended through the point of view of substance and that of the transformations of substance. The universe is real with reference to substance and unreal with reference to its mutations or modifications.

The 'isms' referred to in the present aphorism are all absolutistic in outlook and hence mutually contradictory.

८. एवं तेसिं णो सुअक्खाए, णो सुपण्णत्ते धम्मे भवति ।

8. Evaṁ tesiṁ ṇo suakkhāe, ṇo supaṇṇatte dhamme bhavati.

8. The creed professed by such a philosopher, (whose views are based on Absolutism and hence are far

from being rational or logical) is neither rightly enunciated nor rightly expounded.

विवेग-पदं

९. से जहेयं भगवया पवेदितं आसुपण्णेण जाणया पासया ।

Vivega-padaṁ

9. Se jaheyaṁ bhagavayā paveditaṁ āsupaṇṇena jāṇayā pāsayā.

Viveka (Wisdom)

9. (The monk should explain the Doctrine) as it was revealed to Bhagavān Mahāvīra, through his intuition and as it was enunciated and expounded by him with the help of Knowledge and Spiritual Experience.

१० अदुवा गुत्ती वओगोयरस्स त्ति बेमि ।

10. Aduvā guttī vaogoyarassa tti bemi.

10. (If the *muni* is not competent enough to explain the Doctrine and if the discussion about it is likely to result in ill-feelings or animosity), he should withhold his tongue.

ANNOTATION 10. "*Rāgadosakaro vādo*" — Indulgence in polemics often ends in animosity. A *muni* should, therefore, maintain reticence whenever any such eventuality arises.

११ सव्वत्थ सम्मयं पावं ।

11. *Savvattha sammayaṁ pāvaṁ.*

11. Even the use of violence is sanctioned (by all heretic schools of thought).

१२. तमेव उवाइकम्म ।

12. Tameva uvāikamma.

12. A muni should avoid this (violence) (and lead a life based on non-violence).

१३. एस मह् विवेगे वियाहिते ।

13. Esa maham vivege viyāhite.

13. This has been described as the course of high wisdom.

ANNOTATION 11-13. 'To lead a life of non-violence is a wise course of action' — this is one of the interpretations.

The *Cūrṇi* and the Commentary have interpreted these three aphorisms in a different way, viz.

If invited by the heretics, a *muni* should say to them: "Your creed allows the use of violence involved in cooking or getting something cooked; my creed, on the other hand, does not allow me to do so, it would be wise on my part to avoid violence."

१४. गामे वा अदुवा रण्णे ?

णेव गामे णेव रण्णे धम्ममायाणह—पवेदितं माहणेण मईमया ।

14. *Gāme vā aduvā raṇṇe?*
Ṇeva gāme ṇeva raṇṇe dhammamāyāṇaha — paveditaṁ *māhaṇeṇa maīmayā.*

14. "Where should we practise Religion, in the village or in the forest?"

"You should know that religious practice has nothing to do with the village or the forest," the wise Māhana (Bhagavān Mahāvīra) has propounded thus.

ANNOTATION 14. Some *sādhakas* believed that religion could be practised only in a village, whereas others believed that it could be practised in the forest. On being questioned by a disciple, the preceptor answered that religion is not concerned with either the village or the forest, but with the soul. It is always through the soul that one practices religion. As a matter of fact, religion is nothing but the nature or essence of the soul. We find the same idea expressed in a different way by Pūjyapāda Devānandī in the following couplet:

"Grāmo(a)raṇyamiti dvedhā nivāso nātmadarśinām.
Dṛṣṭātmanām nivāsastu viviktātmeva niścalaḥ."

(— *Samādhiśataka*, 73)

— "A *sādhaka* who does not know the soul prefers to practise religion either in the village or in the forest, but a *sādhaka* who knows the soul always remains (fixed in) the pure soul."

१५ जामा तिण्णि उदाहिया, जेसु इमे आरिया संबुज्झमाणा समुट्ठिया।

15. *Jāmā tiṇṇi udāhiyā*, jesu ime āriyā *saṁbujjhamāṇā samuṭṭhiyā*.

15. Persons belonging to three age-groups (can be initiated). After being enlightened, the noble ones belonging to any one of these three age-groups can initiate themselves into ascetic life.

ANNOTATION 15. Although a man's total life-span of a hundred years is divisible into ten different age-groups, the three age groups referred to here have been mentioned in the context of initiation into ascetic life. The first stage extends from the age of 8 years to that of 30 years; the second, from 31 years to 60 years; and the third from 61 years onwards. The *parivrājakas* (one of the schools of ascetics, who used to move about) did not initiate persons below the age of twenty. The people who followed the vedic religion used to embrace renunciation in the last stage of their life.

The Buddha did not allow a person below the age of twenty to be ordained. (— *Vinaya Piṭaka, Bhikkhu Pāti-mokkha*, 65). But an adolescent capable of frightening away a crow was allowed to become a probationer. (— *Vinaya Piṭaka*, *Mahāvagga*, *Mahāskandhaka*, 1/3/8).

But according to the Jaina convention, the age of eligibility for initiation was just after eight years and a quarter.

१६ जे णिव्वुया पावेहिं कम्मेहिं, अणियाणा ते वियाहिया।

16. Je nivvuyā pāvehiṁ kammehiṁ, aṇiyāṇā te viyāhiyā.

16. Those who have ceased to perpetrate actions like violence, etc. are called *anidāna* (free from the bonds of attachment and aversion).

अहिंसा-पदं

१७. उड्ढं अहं तिरियं दिसासु, सव्वतो सव्वावंति च णं पडियक्क
जीवेहिं कम्म-समारंभे णं।

Ahiṁsā-padaṁ

17. *Uḍḍhaṁ ahaṁ tiriyaṁ disāsu,* savvato savvāvaṁti ca ṇaṁ paḍiyakkaṁ jivehiṁ kamma-samāraṁbhe ṇaṁ.

Ahiṁsā

17. Various kinds of acts involving violence or injury to living beings are perpetrated in all ways, in all directions — upper, lower and lateral.

ANNOTATION 17. The Buddhist monks did not cook their meals themselves, but got them cooked by others. They also used to construct monasteries themselves and got them constructed by others as well; they used to eat meat considering that it was not a sin to do so.

Some mendicants used to indulge in violence for the sake of the *Saṁgha* (i.e. the religious order), and did not consider it sinful.

Some mendicants did not do violence to vegetable life.

Some mendicants did not accept food especially prepared for them, but drank animate water.

Some others, however, drank animate water, but did not bathe in it.

The present aphorism refers to these conventions.

१८. तं परिण्णाय मेहावी णेव सयं एतेहिं काएहिं दंडं समारंभेज्जा,
णेवण्णेहिं एतेहिं काएहिं दंडं समारंभावेज्जा, नेवण्णे एतेहिं
काएहिं दंडं समारंभंते वि समणुजाणेज्जा।

18. *Taṁ pariṇṇāya mehāvī* neva sayaṁ etehiṁ kāehiṁ daṁḍaṁ samāraṁbhejjā, nevaṇṇehiṁ etehiṁ kāehiṁ daṁḍaṁ samāraṁbhāvejjā, nevaṇṇe etehiṁ kāehiṁ daṁḍaṁ samāraṁbhaṁte vi samaṇujāṇejjā.

18. Having discernfully renounced actions involving violence, the wise *sādhaka* should not do violence even

to the subtle living-beings. And he should also not cause others to do so nor should he approve of such actions.

१६. जेवण्णे एतेहिं काएहिं दंडं समारंभंति, तेसिं पि वयं लज्जामो।

19. Jevanne etehim kāehim damdam samārambhamti, tesim pi vayam lajjāmo.

19. We pity those mendicants who do violence to the subtle living beings.

२०. तं परिण्णाय मेहावी तं वा दंडं, अण्णं वा दंडं, णो दंडभी दंडं समारंभेज्जासि।

—त्ति बेमि।

20. *Tam parinnāya mehāvī* tam vā damdam, annam vā damdam, no damdabhī damdam samārambhejjāsi.

— Tti bemi.

20. Having discerningly relinquished actions involving violence, the wise *sādhaka*, out of fear of causing violence, abstains from inflicting any kind of injury, as mentioned before or otherwise.

— I say so.

SECTION II

बीओ उद्देसो

Bīo Uddeso

अणाचरणीय-विमोक्ख-पदं

२१. से भिक्खू परक्कमेज्ज वा, चिट्ठेज्ज वा, णिसीएज्ज वा, तुयट्टेज्ज वा, सुसाणसि वा, सुन्नागारसि वा, गिरिगुहसि वा, रुक्खमूलसि वा, कुंभारायतणसि वा, हुरत्था वा कहिं चि विहरमाणं त भिक्खु उवसकमित्तु गाहावती बूया—आउसतो समणा ! अहं खलु तव अट्ठाए असणं वा पाण वा खाइमं वा साइम वा वत्थ वा पडिग्गह वा कवल वा पायपुछण वा पाणाइ भूयाइ जीवाइं सत्ताइं समारब्भ समुद्दिस्स कीय पामिच्चं अच्छेज्जं अणिसट्ठं अभिहडं आहट्टु चेतेमि, आवसहं वा समुस्सिणोमि, से भुंजह वसह आउसतो समणा !

Aṇācaraṇīya-vimokkha-padaṁ

21. Se bhikkhū parakkamejja vā, ciṭṭhejja vā, nisiejja vā, tuyaṭṭejja vā, susāṇaṁsi vā, suṇṇāgāraṁsi vā, giri-guhaṁsi vā, rukkhamūlaṁsi vā, kuṁbhārāyataṇaṁsi vā, huratthā vā kahiṁ ci viharamāṇaṁ taṁ bhikkhuṁ uvasaṁkamittu gāhāvatī būyā — āusaṁto samaṇā! ahaṁ khalu tava aṭṭhāe asaṇaṁ vā pāṇaṁ vā khāimaṁ vā sāimaṁ vā vatthaṁ vā paḍiggahaṁ vā kaṁbalaṁ vā pāyapuṁchaṇaṁ vā pāṇāiṁ bhūyāiṁ jīvāiṁ sattāiṁ samārabbha samuddissa kīyaṁ pāmiccaṁ acchejjaṁ aṇisaṭṭhaṁ abhihaḍaṁ āhaṭṭu cetemi, āvasahaṁ vā samussiṇomi, se bhuṁjaha vasaha āusaṁto samaṇā!

Avoiding the Forbidden

21. A monk may be in any one of the following states: he may be on his way to somewhere or he may be stand-

ing, sitting, or lying in a cemetary, or in a deserted house, or in a mountain-cave, or under a tree, or in a potter's lodge, or he may be rambling about a village. (While he may be in any of these states), a house-holder may come to him and say, "I am going to prepare food, drink delicacies or savoury stuff, or clothes, bowls, blankets, or brooms, which involves violence to living beings, etc. or I am going to purchase or borrow or forcibly snatch them from others or am going to offer them to you without the permission of my partner, or I am going to bring them here for you. I am going to construct a house to accommodate you. O venerable sir! would you please accept these and come to live in the 'said house'?"

२२ भिक्खू त गाहावतिं समणस सवयस पडियाइक्खे—आउसतो गाहावती ! णो खलु ते वयणं आढामि, णो खलु ते वयणं परिजाणामि, जो तुम मम अट्ठाए असण वा पाण वा खाइम वा साइम वा वत्थं वा पडिग्गहं वा कबल वा पायपुछणं वा पाणाइ भूयाइ जीवाइ सत्ताइ समारब्भ समुद्दिस्स कीय पामिच्च अच्छेज्ज अणिसट्ठ अभिहड आहट्टु चेएसि, आवसहं वा समुस्सिणासि, से विरतो आउसो गाहावती ! एयस्स अकरणाए।

22. Bhikkhū tam gāhāvatim samanasam savayasam padiyaikkhe — āusamto gāhāvati! no khalu te vayanam adhāmi, no khalu te vayanam parijānāmi, jo tumam mama atthāe asanam vā pānam vā khāimam vā sāimam vā, vattham vā padiggaham vā kambalam vā pāyapumchanam vā pānāim bhūyāim jīvāim sattāim samārabbha samuddissa kiyam pāmiccam acchejjam anisattham abhihadam āhattu ceesi, āvasaham vā samussināsi se virato āuso gāhāvati! eyassa akaranāe.

22. Declining his offer, the monk should say to the honest and truthful householder, "Sir, I can neither accept nor approve of your offer. You would prepare food, drinks, delicacies, or savoury stuff, or clothes, bowls, blankets or brooms, by killing living beings etc., or you would buy, borrow or snatch them for me, or you would offer them to me without the per-

mission of your partner, or would bring them here for me. You would construct a house purposively for me. But sir! I should abstain from accepting these. For me (a Jaina monk) these are taboo. (I regret I cannot accept them at all)."

२३ से भिक्खू परक्कमेज्ज वा, चिट्ठेज्ज वा, णिसीएज्ज वा, तुयट्टेज्ज वा, सुसाणसि वा, सुन्नागारंसि वा, गिरिगुहंसि वा, रुक्खमूलंसि वा, कुंभारायतणसि वा, हुरत्था वा कहिंचि विहरमाण त भिक्खु उवसकमित्तु गाहावती आयगयाए पेहाए असण वा पाण वा खाइम वा साइम वा वत्थ वा पडिग्गहं वा कंबल वा पायपुछणं वा पाणाइं भूयाइ जीवाइ सत्ताइ समारब्भ समुद्दिस्स कीय पामिच्च अच्छेज्ज अणिसट्ठ अभिहड आहट्टु चेएइ, आवसह वा समुस्सिणाति, त भिक्खु परिघासेउ ।

23. Se bhikkhū parakkamejja vā, citthejja vā, nisiejja vā, tuyattejja vā, susāṇaṁsi vā, suṇṇāgāraṁsi vā, giri-guhaṁsi vā, rukkhamūlaṁsi vā, kuṁbhārāyataṇaṁsi vā, huratthā vā kahiṁci viharamāṇaṁ taṁ bhikkhuṁ uvasaṁkamittu gāhāvatī āyagayāe pehāe asaṇaṁ vā pāṇaṁ vā khāimaṁ vā sāimaṁ vā, vatthaṁ vā padig-gahaṁ vā kaṁbalaṁ vā pāyapuṁchaṇaṁ vā pāṇāiṁ bhūyāim jivāiṁ sattāiṁ samārabbha samuddissa ki-yaṁ pāmiccaṁ acchejjaṁ aṇisaṭṭhaṁ abhihaḍaṁ āhaṭṭu ceei, āvasahaṁ vā samussiṇāti, taṁ bhikkhuṁ parighāseuṁ.

23. A monk may be in any one of the following states: he may be on his way to somewhere or he may be standing, sitting, or lying, in a cemetary, or in a deserted house, or in a mountain-cave, or under a tree, or in a potter's lodge, or he may be rambling about a village. Now, a householder approaches the mendicant to offer food, drinks, dainties or savoury stuff, clothes, bowls, blankets or brooms, involving violence to living-beings etc. or having bought, borrowed or even snatched them for him; or is offering them to him without seeking permission of his partner, or has brought them there for him, or has constructed a house purposively to accommodate him, deliberately

concealing the truth that he does this for feeding and accommodating the monk.

२४ त च भिक्खू जाणेज्जा—सहसम्मइयाए, परवागरणेण, अण्णेसि वा अतिए सोच्चा अय खलु गाहावई मम अट्ठाए असण वा पाण वा खाइमं वा साइम वा वत्थ वा पडिग्गह वा कवल वा पाय-पुछण वा पाणाइ भूयाइ जीवाइ सत्ताइ समारब्भ समुद्दिस्स कीय पामिच्च अच्छेज्ज अणिसट्ठ अभिहड आहट्टु चेएइ, आवसह वा समुस्सिणाति, त च भिक्खू पडिलेहाए आगमेत्ता आणवेज्जा अणासेवणाए त्ति बेमि।

24. Taṁ ca bhikkhu jāṇejja — sahasammaiyāe, paravāgaraṇeṇaṁ annesiṁ vā aṁtie soccā ayaṁ khalu gāhāvai mama aṭṭhāe asaṇaṁ vā pāṇaṁ vā khāimaṁ vā sāimaṁ vā vatthaṁ vā paḍiggahaṁ vā kaṁbalaṁ vā pāya-puṁchaṇaṁ vā pāṇaiṁ bhūyāiṁ jivāiṁ sattāiṁ samārabbha samuddissa kīyaṁ pāmiccaṁ acchejjaṁ aṇisaṭṭhaṁ abhihaḍaṁ āhaṭṭu ceei, āvasahaṁ vā samussiṇāti, taṁ ca bhikkhū paḍilehāe āgamettā āṇavejjā aṇāsevaṇāe tti bemi.

24. Now, if the monk comes to know, either through his own intelligence or through a person possessed of transcendental knowledge or by hearing from someone else, that the householder has prepared food, drink, delicacies, savoury articles, clothes, bowls, blankets or brooms, by killing living beings, etc. for him; or has bought, borrowed or even snatched them for him, is offering them without the permission of his partner, or has brought them there from his house for him, or has constructed a house to accommodate him, he should tell him (the householder) frankly but politely, bearing in mind the injunctions of the *Āgamas* (the scriptures), "I regret I cannot accept such (food etc. or accommodation)." I say so.

२५ भिक्खु च खलु पुट्ठा वा अपुट्ठा वा जे इमे आहच्च गथा फुसति—"से हता ! हणह, खणह, छिदह, दहह, पचह, आलुपह, विलुपह, सहसाकारेह, विप्परामुसह"—ते फासे धीरो पुट्ठो अहियासए।

25. Bhikkhuṁ ca khalu puṭṭhā vā apuṭṭhā vā je ime āhacca gaṁthā phusaṁti — "se haṁtā! haṇaha, khaṇaha, chiṁdaha, dahaha, pacaha, āluṁpaha, viluṁpaha, sahasākāreha, vipparāmusaha" — te phāse *dhīro puṭṭho ahiyāsae*.

25. (Some people prepare some food, drink, etc. for a monk) with or without consulting him. (The monk declines). They (get annoyed with him and) tie him hand and foot with a rope. Addressing their servants they say, "(Go), and give him a good thrashing, (because that rascal of a monk has had so much of my money squandered away), tear him to pieces, mutilate him, burn him with acids, brand him with fire-brand, tear his body with nails, behead him (or get him trodden under the foot of an elephant), torture him in various ways." On being tortured, a patient muni should forbear it with fortitude.

२६. अदुवा आयार-गोयरमाइक्खे, तक्किया ण मणेलिसं। अणुपुव्वेण सम्मं पडिलेहाए आयगुत्ते।

26. Aduvā *āyāra - goyaramāikkhe, takkiyā ṇa maṇelisaṁ.* Aṇupuvveṇa sammaṁ paḍilehāe āyagutte.

26. (If the self-controlled *muni* found the householder and his attendants intelligent enough to understand the scriptural injunctions), he should explain to them, in due order and with due deliberation, his own code of conduct, not prescribed elsewhere.

२७ अदुवा गुत्ती वओगोयरस्स।

27. Aduvā guttī vaogoyarassa.

27. However (if they are not intelligent enough), he should observe silence.

२८. बुद्धेहिं एयं पवेदितं—से समणुण्णे असमणुण्णस्स असणं वा पाणं वा खाइमं वा साइमं वा वत्थं वा पडिग्गहं वा कंबलं वा पायपुछणं वा नो पाएज्जा, नो निमंतेज्जा, नो कुज्जा वेयावडियं— पर आढायमाणे त्ति बेमि।

28. *Buddhehiṁ yaṁ paveditaṁ* — se samaṇuṇṇe asamaṇuṇṇassa asaṇaṁ vā pāṇaṁ vā khāimaṁ vā sāimaṁ vā vatthaṁ vā paḍiggahaṁ vā kaṁbalaṁ vā pāyapuṁchaṇaṁ vā no pāejjā, no nimaṁtejjā, no kujjā veyāvaḍiyaṁ — paraṁ āḍhāyamāṇe, tti bemi.

28. The enlightened preceptors have said:

A *samanujña muni* should not give food, drink, delicacies and savoury food stuff, clothes, utensils, blankets, and brooms to a heretic monk; nor should he invite him to take these things, nor render him any service; however, he should always be very polite to him. I say so.

२९. धम्ममायाणह, पवेइयं माहणेण मतिमया—समणुण्णे समणुण्णस्स असण वा पाण वा खाइम वा साइम वा वत्थ वा पडिग्गहं वा कवल वा पायपुछण वा पाएज्जा, णिमतेज्जा कुज्जा वेयावडियं—पर आढायमाणे।

—त्ति वेमि।

29. *Dhammamāyāṇaha*, *paveiyaṁ māhaṇeṇa matimayā* — samaṇuṇṇe samaṇuṇṇassa asaṇaṁ vā pāṇaṁ vā khāimaṁ vā sāimaṁ vā vatthaṁ vā paḍiggahaṁ vā kaṁbalaṁ vā pāyapuṁchaṇaṁ vā pāejjā, nimaṁtejjā kujjā veyāvaḍiyaṁ — paraṁ āḍhāyamāṇe.

— Tti bemi.

29. Know well the Right Path shown by the wise Māhana (Bhagavān Mahāvīra):

A *samanujña muni* should give food, drinks, dainties, and savoury food stuff, clothes, bowls, blankets, and brooms to another *samanujña muni*; and invite him to take these things, and render him service, and he should always be polite to him.

— I say so.

SECTION III

तइओ उद्देसो

Taio Uddeso

पव्वज्जा-पदं

३०. मज्झिमेणं वयसा एगे, संबुज्झमाणा समुट्ठिता ।

Pavvajjā-padaṁ

30. *Majjhimenaṁ vayasā ege, saṁbujjhamāṇā samutṭhitā*

Initiation into Ascetic Life

30. Some persons achieve enlightenment in the middle age and get initiated into ascetic life.

ANNOTATION 30. Initiation could take place at an early age or in old age. But mostly it used to take place in the middle age. Most of the romantic indulgence in the pleasures of sex is over by this time. Therefore, a middle aged initiate can stick to ascetic life happily. He becomes wiser also. That is why middle age has been mentioned here. Most of the *Gaṇadharas* were initiated in their middle age. Even Bhagavān Mahāvīra embraced renunciation after crossing the early stage of his life.

३१. सोच्चा वई मेहावी पंडियाणं निसामिया ।
समियाए धम्मे, आरिएहिं पवेदिते ।

31. *Soccā vaī mehāvī paṁḍiyāṇaṁ nisāmiyā.*
Samiyāe dhamme, āriehiṁ pavodite.

31. "The religion expounded by the *Tīrthaṅkaras* have asserted that *dharma* (i.e. righteousness) subsists in equanimity." — Having heard this told by the pre-

ceptors and having absorbed it correctly, wise people who have become enlightened by the *Tirthankaras* (get initiated into ascetic life in middle age.)[1]

ANNOTATION 31. Enlightened persons are of three kinds:

a) Self-enlightened — *Svayaṁ-saṁbuddha*.

b) Suddenly enlightened (by an impulse or an event)—(*Pratyekabuddha*).

c) Enlightened by the *Tīrthaṅkara* — *Buddha-bodhita*.

The present aphorism refers to the last one.

अपरिग्गह-पदं

३२ ते अणवकखमाणा अणतिवाएमाणा अपरिग्गहमाणा णो परिग्ग-
हावन्ती सव्वावती च णं लोगंसि ।

Apariggaha-padaṁ

32. Te aṇavakaṁkhamāṇā aṇatıvāemāṇā apariggahamāṇā ṇo pariggahāvaṁti savvāvaṁti ca ṇaṁ logaṁsi.

Abandonment of Possessiveness by Ascetics

32. Remaining unattached to sensual pleasures, avoiding killing living beings and abandoning possessiveness, they practise non-violence and non-possessiveness everywhere.

३३. णिहाय दंडं पाणेंहि, पाव कम्मं अकुव्वमाणे, एस मह अगथे
वियाहिए ।

33. *Nihāya daṁḍaṁ pāṇehiṁ*, pāvaṁ kammaṁ akuvvamāṇe, esa mahaṁ agaṁthe viyāhie.

33. One, who is non-violently compassionate towards all living beings and does not act sinfully, is called a great *agraṅtha* (i.e. absolutely unfettered by worldly snares).

1. Cf. 5/40.

आहारहेउ-पदं

३४. ओए जुतिमस्स खेयण्णे उववायं चवणं च णच्चा।

Āhāraheu-padaṁ

34. *Oe jutimassa kheyaṇṇe uvavāyaṁ cavaṇaṁ ca ṇaccā.*

The Purpose of Monk's Nourishment

34. A monk who has no attachment and is acquainted with the essence of spiritual discipline, having known birth and death, (should contemplate the mortality of the body).

३५. आहारोवचया देहा, परिसह-पभंगुरा।

35. *Āhārovacayā dehā, parisaha-pabhaṁgurā.*

35. The body becomes corpulent by eating, and it becomes emaciated by hardships.

३६. पासहेगे सव्विंदिएहिं परिगिलायमाणेहिं।

36. Pāsahege savviṁdiehiṁ parigilāyamāṇehiṁ.

36. Think, how some monks lose the strength of their sense-organs (because of under-nourishment).

३७. ओए दयं दयइ।

37. Oe dayaṁ dayai.

37. (Despite hunger and thirst) a *munī* who has no attachment duly observes self-control and compassion towards living beings.

ANNOTATIONS 34-37. Now, if the body is mortal, the question arises as to why a *muni* should take food at all. To illustrate this point, the author of the Scriptures has pointed out: The sustenance of the human body is essential for liberation, and food is essential for the sustenance of the body. Therefore, the intake of (nutritious) food cannot be prohibited for a *muni*. But at the same time, the observance of non-violence is a must for the procurement of food.

३८. जे सन्निहाण-सत्थस्स खेयण्णे ।

38. Je sannihāṇa-satthassa kheyaṇṇe.

38. One who is conversant with the sinfulness consequent to the storing or hoarding (of food) (does not store or hoard food to avoid evils like violence).

३९. से भिक्खू कालण्णे बलण्णे मायण्णे खणण्णे विणयण्णे समयण्णे परिग्गहं अममायमाणे कालेणुट्ठाई अपडिण्णे ।

39. Se bhikkhū kalaṇṇe balaṇṇe māyaṇṇe khaṇaṇṇe viṇayaṇṇe samayaṇṇe pariggahaṁ amamāyamāṇe kālenuṭṭhāī apaḍiṇṇe.

39. A monk should be conversant with the following:

the right time (for procuring alms);
the strength (for wandering about for alms);
the measure (of warranted food);
the opportune moment (for collecting alms);
the code of conduct (the prescribed manner in which alms are procured); and
the Scriptures.

He should have no attachment to possessions.

He should perform the right ritual at the right moment, and should be free from likes and dislikes for particular kinds of food.[1]

ANNOTATIONS 38-39. The authors of the *Cūrṇi* and the *Vṛtti* (commentary) have interpreted the word *saṇṇihāṇa* (skt. *sannidhāna*) as *karma;* but it sounds rather out of context. Actually, it should be "the storing or hoarding of food articles, etc." In the fifth section (aphs. 104-111) of the Second Chapter (viz. Subjugation of Worldliness), this topic has been discussed at length. Here we find an abstract of the same.

४०. दुहओ छेत्ता नियाइ ।

40. Duhao chettā niyāi.

1. Cf. 2/110.

40. Having broken the shackles of both (attachment and aversion), he leads a disciplined life.

अगणि-असेवण-पदं

४१. तं भिक्खु सीयफास-परिवेवमाण-गायं उवसंकमित्तु गाहावई बूया—"आउसंतो समणा ! णो खलु ते गामधम्मा उव्वाहंति ?" "आउसंतो गाहावई ! णो खलु मम गामधम्मा उव्वाहंति। सीयफासं णो खलु अहं संचाएमि अहियासित्तए। णो खलु मे कप्पति अगणिकायं उज्जालेत्तए वा पज्जालेत्तए वा, कायं आयावेत्तए वा पयावेत्तए वा अण्णेसिं वा वयणाओ।"

Agaṇi-asevaṇa-padaṁ

41. Taṁ bhikkhuṁ sīyaphāsa-parivevamāṇa-gāyaṁ uvasaṁkamittu gāhāvai būyā — "Āusaṁto samaṇā! ṇo khalu te gāmadhammā uvvāhaṁti?"

"Āusaṁto gāhāvai! ṇo khalu mama gāmadhammā uvvāhaṁti. Sīyaphāsaṁ ṇo khalu ahaṁ saṁcāemi ahiyāsittae. Ṇo khalu me kappati agaṇikāyaṁ ujjālettae vā pajjālettae vā, kāyaṁ āyāvettae vā payāvettae vā aṇṇesiṁ vā vayaṇāo."

Forswearing the Use of Five

41. A householder may approach a monk, who is shivering with cold, and say to him, "O venerable *Śramaṇa*! are you suffering from sexual excitment?" "Oh, no! sir! not in the least. It is cold, not cupidity, which makes me shiver."

— ("Why don't you burn fire, then?")

— "I can neither kindle fire myself, in order to ward off cold, nor can I accept invitation by others to make use of the fire lit by them to keep my body warm and comfortable."

४२. सिया से एव वदंतस्स परो अगणिकायं उज्जालेत्ता पज्जालेत्ता
काय आयावेज्ज वा पयावेज्ज वा, तं च भिक्खू पडिलेहाए
आगमेत्ता आणवेज्जा अणासेवणाए ।

—त्ति बेमि ।

42. Siyā se evaṁ vadaṁtassa paro agaṇıkāyaṁ ujjāletta pajjālettā kāyaṁ āyāvejja vā payāvejja vā, taṁ ca bhıkkhū paḍılehāe āgamettā āṇavejja aṇāsevaṇāe.

— Ttı bemı.

42. Despıte the monk's refusal, if the householder were to lıght fıre to warm up the former's (shıverıng) body, the monk, bearıng in mind the ınstructıons of the *Āgamas*, should polıtely but fırmly say, "I am sorry, I cannot avaıl myself of the warmth of the fıre (as ıt entaıls ınjury and violence to the lıvıng beıngs embodıed ın the fıre)."

— I say so.

SECTION IV

चउत्थो उद्देसो

Cauttho Uddeso

उवगरण-विमोक्ख-पदं

४३. जे भिक्खू तिहिं वत्थेहिं परिवुसिते पाय-चउत्थेहिं, तस्स णं णो एवं भवति—चउत्थं वत्थं जाइस्सामि।

Uvagaraṇa-vimokkha-padaṁ

43. Je bhikkhū tihiṁ vatthehiṁ parivusite pāya-cautthehiṁ, tassa ṇaṁ ṇo evaṁ bhavati — cautthaṁ vatthaṁ jāissāmi.

The Relinquishment of Clothes

43. A monk who abides by the vow of possessing only three pieces of cloth and a bowl does not desire to beg for a fourth piece of cloth.

ANNOTATION 43. A monk is allowed to keep in his possession at the most three pieces of cloth out of which two should be cotton and one woollen. The method of overspreading them is as follows:

At first a cotton cloth should be draped (wrapped around one's body). If this is not enough to keep cold out, the second cotton cloth should be overlaid. If this too fails to protect one from cold, then in that case the remaining woollen cloth should be worn. The convention has been that the woollen cloth is the last to be worn.

४४ से अहेसणिज्जाइं वत्थाइं जाएज्जा।

44. Se ahesaṇijjāiṁ vatthāiṁ jāejjā.

44. He should beg for those clothes only which have been prescribed for a monk in his discipline.[1]

४५ अहापरिग्गहियाइं वत्थाइं धारेज्जा।

45. Ahāpariggahiyāiṁ vatthāiṁ dhārejjā.

45. He should put on clothes in the same state in which they are given to him i. e. without altering or modifying them in any way.

४६ णो धोएज्जा, णो रएज्जा, णो धोय-रत्ताइ वत्थाइ धारेज्जा।

46. No dhoejjā, no raejjā, no dhoya-rattāiṁ vatthāiṁ dhārejjā.

46. He should neither wash nor dye them. Nor should he put on clothes which have been washed clean and dyed.

ANNOTATION 46. This aphorism explains why clothes should be worn in the same condition in which they have been given. But, the monks have been advised against the washing and dying of clothes which are worn with a view to beautifying the body. (Cf. *Nisīhajjhayaṇaṁ*, 16/154).

४७. अपलिउंचमाणे गामंतरेसु।

47. Apaliuṁcamāṇe gāmaṁtaresu.

47. While moving from village to village, he should not try to hide any of his clothes.

४८ ओमचेलिए।

48. Omacelie.

48. He should be an *avama-celika* (i. e scantily clad) — he should always wear very few (and extremely ordinary and simple) clothes.

ANNOTATION 48. The word '*avama*' is interpretable from two points of view: number and size. From the point of view of number, a person who keeps three clothes on, is an

1. The code for begging clothes is fourfold (Cf. *Āyāra-Cūlā*, 5/16-21).

avama-celika (i. e. scantily clad). From the latter point of view, an *avama-celika* is one who is clad in clothing which is two *ratnis* long (equivalent to the distance from the closed fist to the shoulders) and as much wide as the distance between the knees and the waist (Cf. *Niśīthabhāṣya*, 16/39/verse 5789).

४९. एयं खु वत्थधारिस्स सामग्गियं।

49. Eyaṁ khu vatthadhārissa sāmaggiyaṁ.

49. These are the belongings of a monk allowed to keep clothes.

५० अह पुण एवं जाणेज्जा—उवाइक्कंते खलु हेमंते, गिम्हे पडिवन्ने, अहापरिजुण्णाइं वत्थाइं परिट्ठवेज्जा, अहापरिजुण्णाइं वत्थाइं परिट्ठवेत्ता—

50. Aha puṇa evaṁ jāṇejjā — uvāikkaṁte khalu hemaṁte, gimhe paḍivanne, ahāparijuṇṇāiṁ vatthāiṁ pariṭṭhavejjā ahāparijuṇṇāiṁ vatthāiṁ pariṭṭhavettā —

50. A monk should realize that winter is now over, and summer has set in. It is, therefore, incumbent on him that he should discard worn out clothes. After having done so, —

५१ अदुवा संतरुत्तरे।

51. Aduvā saṁtaruttare.

51. Either he should put on an inner clothing (made of cotton) and an outer one (made of wool),

५२ अदुवा एगसाडे।

52. Aduvā egasāḍe.

52. Or he should be clad in only one clothing,

५३. अदुवा अचेले।

53. Aduvā acele.

53. Or he should divest himself of all clothings (i. e. become an *acela*).

ANNOTATIONS 50-53. The order of relinquishing the clothes at the end of winter is as follows:

If all the three clothes have become worn out, and are not fit enough to be worn during the next winter, they should be discarded. For eight months, no clothes should be draped round.

If, by any chance, clothings are difficult to obtain till the next winter, only the most worn out robes should be given up and the rest kept with him, but not used.

If one of the three robes is more worn out, it should be discarded, and the remaining two kept.

If the two robes out of three are very much worn out, the two should be disposed of and the remaining one kept.

If all the three are very old, they should all be given up.

५४. लाघवियं आगममाणे ।

54. Lāghaviyaṁ āgamamāṇe.

54. Constantly bearing in mind (the ideal of) minimum possession, (the monk should gradually abandon his clothes).

५५ तवे से अभिसमन्नागए भवति ।

55. Tave se abhisamannāgae bhavati.

55. A monk who keeps the minimum of clothes gets the (double) benefit of observing austerities (— curtailment of clothes and enduring physical hardships).

५६ जमेयं भगवया पवेदितं, तमेव अभिसमेच्चा सव्वतो सव्वत्ताए समत्तमेव समभिजाणिया ।

56. Jameyaṁ bhagavayā paveditaṁ, tameva abhisameccā savvato savvattāe samattameva samabhijāṇiyā.

56. The scantiness of clothes (for the practice of asceticism) which has been recommended for a monk by Bhagavān Mahāvīra should be interpreted in the same sense, in which it is meant, and it should inspire the *muni* to practise equanimity thoroughly (i. e. nobody should be despised)[1].

1. Cf. 6/65.

सरीर-विमोक्ख-पदं

५७. जस्स ण भिक्खुस्स एवं भवति—पुट्ठो खलु अहमंसि, नालमहमंसि सीयफासं अहियासित्तए, से वसुमं सव्व-समन्नागय-पण्णाणेणं अप्पाणेण केइ अकरणाए आउट्टे।

Sarīra-vimokkha-padaṁ

57. Jassa ṇaṁ bhikkhussa evaṁ bhavati — puṭṭho khalu ahamaṁsi, nālamahamaṁsi sīyaphāsaṁ ahiyāsittae, se vasumaṁ savva-samannāgaya-paṇṇāṇeṇaṁ appāṇeṇaṁ kei akaraṇāe āuṭṭe.

Abandonment of Body

57. A monk may find "I am being (unwillingly) seduced (by a woman) and (I feel that) this enticing rigour is overwhelming me"; only a well-disciplined monk would, by his full conscious reasoning and entire will-power, subjugate his arising passions and thus save himself from sinful indulgence[1].

ANNOTATION 57. Out of the 22 rigours (*parīṣahās*), "woman" and "yearning for being praised" are considered to be the two "*śita parīṣaha*" (i.e. cooling rigour) and the rest twenty rigours are "*uṣṇa pariṣaha*" (i.e. scorching rigour), (vide, *Ācārāṅga Niryukti*, 3/verse 202). In the context of this aphorism, the word "*śita sparśa*" could be interpreted as "*strī-pariṣaha*" (i.e. rigours pertaining to the fair sex or "the enjoyment of sexual pleasures.")

५८. तवस्सिणो हु तं सेयं, जमेगे विहमाइए।

58. *Tavassiṇo hu taṁ seyaṁ, jamege vihamāie.*

58. (In the event of being unwillingly seduced by a woman), for an austere monk death by hanging himself is beneficial (rather than yielding to her). Such a course should be adopted by a chaste and pure monk.

५९. तत्थावि तस्स कालपरियाए।

1. Cf. 5/3/55.

59. Tatthāvi tassa kālapariyāe.

59. Such an act is not (to be branded) miserable and untimely death.

६०. से वि तत्थ विअंतिकारए।

60. Se vi tattha viaṁtikārae.

60. Such an end may even lead to the attainment of final emancipation (from bonds) (i. e. total annihilation *karma*).

६१. इच्चेत विमोहायतण हियं, सुहं, खमं, णिस्सेयसं, आणुगामियं।
—त्ति बेमि।

61. Iccetaṁ vimohāyataṇaṁ hiyaṁ, suhaṁ, khamaṁ, ṇisseyasaṁ ānugāmiyaṁ.
— Tti bemi.

61. Such a death is a peaceful haven for all those monks who are totally free from the craving for life. It is beneficial and conducive to happiness; it is timely (i. e. justified under the circumstances) salutary (i. e. leading to beatitud) and proves to be of great assistance in the Journey Beyond.

— I say so.

ANNOTATIONS 57-61. When a monk goes for alms, his own relatives may try to persuade him to stay with them, or if he visited another family, some woman of that family getting enamoured of him, tries to seduce him into living with her. Confronted with such a predicament, what should a *muni* do ? This has been discussed by the author of the scriptures in the present discourse.

Ending one's own life is of two kinds: (a) *bāla-maraṇa* — suicide committed due to irrational impulses, and (b) *paṇḍita maraṇa* — the one committed by conscious judgement. *Vehānasa* (i e. committing suicide by hanging etc.) falls in the former category. *Anaśana* (i. e. undertaking fast unto death) exemplifies the latter (vide, *Bhagavatī Sūtra* 2/49). But how can a monk practise *anaśana* in such an

emergency as above? *Vehānasa* death has been prescribed and approved of in such circumstances, for the sake of keeping the monk's chastity intact. Therefore it is not instance of *bāla-maraṇa*.

The author of the *Cuṛṇi* cites an interesting case of a monk who finds himself locked in a room in which he discovers, to his utter dismay, his former wife introduced in it by his relatives. He is unable to come out of it. Now, the woman tries to seduce him. He should then pretend to be a dead man by suppressing his breath. As soon as he finds a suitable opportunity, he should try to pretend to put a noose around his neck. If, then, the woman takes pity on him and asks him to leave rather than commit suicide, he should come out of the room. If, however, the woman continues her advances, he should hang himself to death. To be forced to commit suicide in this way is not deemed to "*bāla-maraṇa*". This has been approved of by Bhagavān Mahāvīra.

SECTION V

पंचमो उद्देसो

Paṁcamo Uddeso

उवगरण-विमोक्ख-पदं

६२. जे भिक्खू दोहिं वत्थेहिं परिवुसिते पायतइएहिं, तस्सणं णो एवं भवति—तइयं वत्थं जाइस्सामि ।

Uvagarana-vimokkha-padaṁ

62. Je bhikkhū dohiṁ vatthehiṁ parivusite pāyataiehiṁ, tassaṇaṁ ṇo evaṁ bhavati — taiyaṁ vatthaṁ jāissāmi.

The Relinquishment of Clothes

62. A monk who abides by the vow of possessing only two pieces of cloth and a bowl does not desire to beg for a third piece.

६३. से अहेसणिज्जाइं वत्थाइं जाएज्जा ।

63. Se ahesaṇijjāiṁ vatthaiṁ jāejjā.

63. He should beg for only those clothes which have been prescribed for a monk in his discipline.

६४. अहापरिग्गहियाइं वत्थाइं धारेज्जा ।

64. Ahāpariggahiyāiṁ vatthāiṁ dhārejjā.

64. He should put on clothes in the same state in which they are given to him i. e. without altering or modifying them in any way.

६५. णो धोएज्जा, णो रएज्जा, णो धोय-रत्ताइं वत्थाइं धारेज्जा ।

65. No dhoejjā, no raejjā, no dhoya-rattāiṁ vatthāiṁ dhārejjā.

65. He should neither wash nor dye them. Nor shoule he put on clothes which have been washed clean and dyed.

६६. अपलिउंचमाणे गामंतरेसु ।

66. Apaliuṁcamāṇe gāmaṁtaresu.

66. While moving from village to village, he should not try to hide any of his clothes.

६७. ओमचेलिए ।

67. Omacelie.

67. He should be an avama-celika (i. e. scantily clad) — he should always wear very few (and extremely ordinary and simple) clothes.

६८ एयं खु तस्स भिक्खुस्स सामग्गियं ।

68. Eyaṁ khu tassa bhikkhussa sāmaggiyaṁ.

68. These are the belongings of a monk allowed to keep clothes.

६९. अह पुण एवं जाणेज्जा—उवाइक्कते खलु हेमंते, गिम्हे पडिवन्ने,
अहापरिजुण्णाइं वत्थाइं परिट्ठवेज्जा, अहापरिजुण्णाइं वत्थाइं
परिट्ठवेत्ता—

69. Aha puṇa evaṁ jāṇejjā — uvāikkaṁte khalu hemaṁte, gimhe paḍivanne, ahāparijuṇṇāiṁ vatthāiṁ pariṭṭhavejjā, ahāparijuṇṇāiṁ vatthāiṁ pariṭṭhavettā —

69. A monk should realize that winter is now over, and summer has set in. It is, therefore, incumbent on him that he should discard worn out clothes. After having done so, —

७०. अदुवा एगसाडे ।

70. Aduvā egasāḍe.

70. Either he should be clad in only one clothing.

७१ अदुवा अचेले ।

71. Aduvā acele.

71. Or he should divest himself of all clothings (i. e. become an *acela*).

७२. लाघविय आगममाणे ।

72. Lāghaviyaṁ āgamamāṇe.

72. Constantly bearing in mind (the ideal of) minimum possession, (the monk should gradually abandon his clothes).

७३ तवे से अभिसमन्नागए भवति ।

73. Tave se abhisamannāgae bhavati.

73. A monk who keeps the minimum of clothes, gets the (double) benefit of observing austerities (— curtailment of clothes and '*kāyakleśa*' — enduring physical hardships).

७४ जमेय भगवता पवेदित, तमेव अभिसमेच्चा सव्वतो सव्वत्ताए समत्तमेव समभिजाणिया ।

74. Jameyaṁ bhagavatā paveditam, tameva abhisameccā savvato savvattāe samattameva samabhijāṇiyā.

74. The scantiness of clothes (for the practice of asceticism) which has been recommended for a monk by Bhagavān Mahāvīra should be interpreted in the same sense in which it is meant and it should inspire the *munī* to practise equanimity thoroughly (i. e. nobody should be despised)[1].

गिलाणस्स भत्तपरिण्णा-पदं

७५ जस्स ण भिक्खुस्स एव भवति—"पुट्ठो अवलो अहमसि, नालमहमसि गिहतर-सकमण भिक्खायरिय-गमणाए" से एव वदतस्स परो अभिहड असण वा पाण वा खाइमं वा साइमं वा आहट्टु दलएज्जा, से पुव्वामेव आलोएज्जा "आउसतो ! गाहावती ! णो खलु मे कप्पइ अभिहडे असणे वा पाणे वा खाइमे वा साइमे वा भोत्तए वा, पायए वा, अण्णे वा एयप्पगारे ।"

1. Cf. 6/65.

Gilāṇassa bhattapariṇṇā-padaṁ

75. Jassa ṇaṁ bhikkhussa evaṁ bhavati — "Puṭṭho abalo ahamaṁsi, nālamahamaṁsi gihaṁtara-saṁkamaṇaṁ bhikkhāyariya-gamaṇāe" se evaṁ vadaṁtassa paro abhihaḍaṁ asaṇaṁ vā pāṇaṁ vā khāimaṁ vā sāimaṁ vā, āhaṭṭu dalaejjā, se puvvāmeva āloejjā "Āusaṁto! Gāhāvatī! ṇo khalu me kappai abhihaḍe asaṇe vā pāṇe vā khāime vā sāime vā bhottae vā, pāyae vā, aṇṇe vā, eyappagāre."

Abandonment of Food by an Ailing Monk

75. If a monk felt that he was too weak (on account of illness) to go begging from door to door, and if a householder brought food, drink, delicacies, and savoury foodstuff, from his own house and offered them to him, the monk should, after deliberation (over the nature of transgression), say, "Sir! I am afraid I can't accept this food, or drink, etc." Similarly, he should (forbid the householder to offer him) any other food etc. leading to other (transgression of the rules of begging food).

वेयावच्चपकप्प-पदं

७६ जस्स ण भिक्खुस्स अयं पगप्पे—अहं च खलु पडिण्णत्तो अपडिण्णत्तेहिं, गिलाणो अगिलाणेहिं, अभिकंख साहम्मिएहिं कीरमाण वेयावडिय सातिज्जिस्सामि। अहं वा वि खलु अपडिण्णत्तो पडिण्णत्तस्स, अगिलाणो गिलाणस्स, अभिकख साहम्मिअस्स कुज्जा वेयावडियं करणाए।

Veyāvaccapakappa-padaṁ

76. Jassa ṇaṁ bhikkhussa ayaṁ pagappe — ahaṁ ca khalu paḍiṇṇatto apaḍiṇṇattehiṁ, gilāṇo agilāṇehiṁ, abhikaṁkha sāhammiehiṁ kīramāṇaṁ veyāvaḍiyaṁ sātijjissāmi. Aham vā vi khalu apaḍiṇṇatto paḍiṇṇattassa, agilāṇo gilāṇassa, abhikaṁkha sāhammiassa kujjā veyāvaḍiyaṁ karaṇāe.

Rules for Service

76. A monk may resolve, 'I am sick and my fellow ascetics are all right. They have offered their unconditional services to me. Although I have not called for such services, I shall accept them, because they are offering them with a view to purifying themselves from karmic contamination."

Or, he may resolve:

"My fellow ascetics are sick and I am all right. I have offered my unconditional services to them with a view to purifying myself from *kārmic* contamination for the sake of mutual obligation."

७७ आहट्टु पइण्णं आणक्खेस्सामि, आहड च सातिज्जिस्सामि,
आहट्टु पइण्णं आणक्खेस्सामि, आहड च णो सातिज्जिस्सामि,
आहट्टु पइण्ण णो आणक्खेस्सामि, आहडं च सातिज्जिस्सामि,
आहट्टु पइण्ण णो आणक्खेस्सामि, आहड च णो सातिज्जिस्सामि।

77. Āhaṭṭu paiṇṇaṁ āṇakkhessāmi, āhaḍaṁ ca sātijjissāmi.

Āhaṭṭu paiṇṇaṁ āṇakkhessāmi, āhaḍaṁ ca ṇo sātijjissāmi.

Āhaṭṭu paiṇṇaṁ ṇo āṇakkhessāmi, āhaḍaṁ ca sātijjissāmi.

Āhaṭṭu paiṇṇaṁ ṇo āṇakkhessāmi, āhaḍaṁ ca ṇo sātijjissāmi.

77. A monk may take a vow; "I shall bring food, etc. (for fellow-ascetics) and also accept what (they) bring for me."

Or

"I shall bring food, etc. (for them), but I shall not accept the stuff brought (by them)."

Or

"I shall not bring food, etc. (for the fellow ascetics) but accept the stuff brought (by them)."

Or

"I shall neither bring food, etc. (for the fellow ascetics) nor accept the same brought (by them)."

(The monk should thus honour and abide by his vow. When senility makes his knees totter, the monk should embrace tranquil death (*samādhi-maraṇa*) through observing fast unto death (i.e. *anaśana*) known as "*bhakta-pratyākhyāna*" (i.e. abandonment of food).

७८. लाघवियं आगममाणे।

78. Lāghaviyaṁ āgamamāṇe.

78. Constantly bearing in mind (the ideal of) minimum possession, (the monk should gradually abandon his clothes).

७९. तवे से अभिसमण्णागए भवति।

79. Tave se abhisamaṇṇāgae bhavati.

79. A monk who keeps the minimum of clothes gets the (double) benefit of observing the austerities (– curtailment of clothes and enduring physical hardships).

८०. जमेयं भगवता पवेदितं, तमेव अभिसमेच्चा सव्वतो सव्वत्ताए समत्तमेव समभिजाणिया।

80. Jameyaṁ bhagavatā paveditaṁ tameva abhisameccā savvato savvattāe samattameva samabhijāṇiyā.

80. Scantiness of clothes (for the practice of asceticism) which has been recommended for a monk by Bhagavān Mahāvīra should be interpreted in the same sense in which it is meant, and it should inspire the *muni* to practise equanimity thoroughly (i.e. nobody should be despised)[1].

८१ एवं से अहाकिट्टियमेव धम्मं समहिजाणमाणे संते विरते सुसमाहितलेसे।

81. Evaṁ se ahākiṭṭiyameva dhammaṁ samahijāṇamāṇe saṁte virate susamāhitalese.

81. Knowing and practising thus the code of conduct laid down by the *Tīrthaṅkaras*, a monk should become absolutely placid and abstinent from sin, and dis-

1 Cf. 6/65.

cipline his consciousness by extremely composed train of thoughts (*leśyā*).

८२ तत्थावि तस्स कालपरियाए।

82. Tatthāvi tassa kālapariyāe.

82. (If a monk in the state of illness, abiding by the code of conduct and his own resolution, breathes his last), it is not to be branded miserable and untimely death.

८३ से तत्थ विअंतिकारए।

83. Se tattha viaṁtikārae.

83. Such an end may even lead to the attainment of final emancipation (from bonds) (i. e. total annihilation of *karma*).

८४ इच्चेतं विमोहायतणं हियं, सुहं, खमं, णिस्सेयसं, आणुगामियं।

—त्ति बेमि।

84. Iccetaṁ vimohāyataṇaṁ hiyaṁ, suhaṁ, khamaṁ, ṇisseyasaṁ, āṇugāmiyaṁ.

— Tti bemi.

84. Such a death is a peaceful haven for all those monks who are totally free from the craving for life. It is beneficial and conducive to happiness; it is timely (i.e. justified under the circumstances) salutary (i.e. leading to beatitude) and proves to be of great assistance in the Journey Beyond.

— I say so.

SECTION VI

छट्ठो उद्देसो — *Chaṭṭho Uddeso*

उवगरण-विमोक्ख-पदं

८५. जे भिक्खू एगेण वत्थेण परिवुसिते पायबिइएण, तस्स णो एवं भवइ—बिइयं वत्थं जाइस्सामि।

Uvagaraṇa-vimokkha-padaṁ

85. Je bhikkhū egeṇa vattheṇa parivusite pāyabiieṇa, tassa ṇo evaṁ bhavai — biiyaṁ vatthaṁ jāissāmi.

Abandonment of Clothes

85. A monk who abides by the vow of possessing only one piece of cloth and a bowl, does not desire to beg for a second piece.

८६ से अहेसणिज्जं वत्थं जाएज्जा।

86. Se ahesaṇijjaṁ vatthaṁ jāejjā.

86. He should beg for that cloth only which has been prescribed for a monk in his discipline.

८७ अहापरिग्गहियं वत्थं धारेज्जा।

87. Ahāpariggahiyaṁ vatthaṁ dhārejjā.

87. He should put on the cloth in the same state in which it is given to him i. e. without altering or modifying it in any way.

८८ णो धोएज्जा, णो रएज्जा, णो धोय-रत्तं वत्थं धारेज्जा।

88. Ṇo dhoejjā, ṇo raejjā, ṇo dhoya-rattaṁ vatthaṁ dhārejjā.

88. He should neither wash nor dye it. Nor should he put on cloth which has been washed clean and dyed.

८९ अपलिउंचमाणे गामंतरेसु ।

89. Apaliuṁcamāṇe gāmaṁtaresu.

89. While moving from village to village, he should not try to hide his cloth.

९०. ओमचेलिए ।

90. Omacelie.

90. He should be an *avama-celika* (i. e. scantily clad) — he should always wear an extremely ordinary and simple cloth.

९१. एयं खु वत्थधारिस्स सामग्गियं ।

91. Eyaṁ khu vatthadhārissa sāmaggiyaṁ.

91. These are the belongings of a monk allowed to keep cloth.

९२ अह पुण एवं जाणेज्जा—उवाइक्कंते खलु हेमंते, गिम्हे पडिवन्ने, अहापरिजुण्णं वत्थं परिट्ठवेज्जा, अहापरिजुण्णं वत्थं परिट्ठवेत्ता—

92. Aha puṇa evaṁ jāṇejjā — uvāikkaṁte khalu hemaṁte, gimhe paḍivanne, ahāparijuṇṇaṁ vatthaṁ pariṭṭhavejjā, ahāparijuṇṇaṁ vatthaṁ pariṭṭhavettā —

92. A monk should realize that winter is now over, and summer has set in. It is, therefore, incumbent on him that he should discard worn out cloth. After having done so, —

९३ अदुवा अचेले ।

93. Aduvā acele.

93. He should divest himself of his clothing (i. e. become an *acela*).

९४. लाघवियं आगममाणे ।

94. Lāghaviyaṁ āgamamāṇe.

94. Constantly bearing in mind (the ideal of) minimum passession,(the monk should abandon his cloth).

९५ तवे से अभिसमण्णागए भवति ।

95. Tave se abhisamaṇṇāgae bhavati.

95. A monk who keeps the minimum of clothes, gets the (double) benefit of observing the austerities (—curtailment of clothes and enduring physical hardships).

९६. जमेय भगवता पवेदित, तमेव अभिसमेच्चा सव्वतो सव्वत्ताए समत्तमेव समभिजाणिया ।

96. Jameyaṁ bhagavatā paveditaṁ, tameva abhisameccā savvato savvattāe samattameva samabhijāṇiyā.

96. The scantiness of clothes (for the practice of asceticism) which has been recommended for a monk by Bhagavān Mahāvīra should be interpreted in the sense in which it is meant, and it should inspire the *muni* to practise equanimity thoroughly (i. e. nobody should be despised).[1]

एगत्तभावणा-पदं

९७. जस्स ण भिक्खुस्स एवं भवइ—एगो अहमसि, न मे अत्थि कोइ, न याहमवि कस्सइ, एव से एगागिणमेव अप्पाण समभिजाणिज्जा ।

Egattabhāvaṇā-padaṁ

97. Jassa ṇaṁ bhikkhussa evaṁ bhavai — ego ahamaṁsi, na me atthi koi, na yāhamavi kassai, evaṁ se egāgiṇameva appāṇaṁ samabhijāṇijjā.

Contemplation of Solitariness

97. A monk, who is convinced and feels, 'I am myself alone, I have nobody belonging to me, nor do I belong to anybody', should thus realize that his soul actually stands alone by itself.

९८. लाघवियं आगममाणे ।

1. Cf. 6/65

98. Lāghaviyaṁ āgamamāṇe.

98. Constantly bearing in mind (the ideal of) minimum possession,(the monk should gradually abandon his encumbrances).

९९ तवे से अभिसमन्नागए भवइ।

99. Tave se abhisamannāgae bhavai.

99. Such line of thinking leads him to the observance of austerities (of the contemplation of solitariness).

१०० जमेयं भगवता पवेदितं, तमेव अभिसमेच्चा सव्वतो सव्वत्ताए समत्तमेव समभिजाणिया।

100. Jameyaṁ bhagavatā paveditaṁ, tameva abhisameccā savvato savvattāe samattameva samabhijāṇiyā.

100. The solitariness (for the practice of asceticism) which has been recommended for a monk by Bhagavān Mahāvira should be interpreted in the same sense in which it is meant, and it should inspire the *muni* to practise equanimity thoroughly (i. e. nobody should be despised)[1].

अणासायलाघव-पदं

१०१ से भिक्खू वा भिक्खुणी वा असणं वा पाणं वा खाइमं वा साइमं वा आहारेमाणे णो वामाओ हणुयाओ दाहिणं हणुयं संचारेज्जा आसाएमाणे, दाहिणाओ वा हणुयाओ वामं हणुयं णो संचारेज्जा आसाएमाणे, से अणासायमाणे।

Aṇāsāyalāghava-padaṁ

101. Se bhikkhū vā bhikkhuṇī vā asaṇaṁ vā pāṇaṁ vā khāimaṁ vā sāimaṁ vā āhāremāṇe ṇo vāmāo haṇuyāo dāhiṇaṁ haṇuyaṁ saṁcārejjā āsāemāṇe, dāhiṇāo vā haṇuyāo vāmaṁ haṇuyaṁ ṇo saṁcārejjā āsāemāṇe, se aṇāsāyamāṇe.

Eschewing Taste

101. A monk or a nun eating food, drink, delicacies or savoury stuff, should not shift (the morsel) from the

1. Ibid.

left jaw to the right jaw, nor from the right jaw to the left jaw, to get a fuller taste of it, (but should eat by) eschewing taste (of it).

१०२ लाघवियं आगममाणे,

102. Lāghaviyaṁ āgamamāṇe.

102. Constantly bearing in mind the (ideal of eschewing (of taste), (the monk should give up attachment to taste).

१०३ तवे से अभिसमन्नागए भवइ।

103. Tave se abhisamannāgae bhavai.

103. A monk who eschews taste gets the (double) benefit of observing austerities (— non-attachment to taste and enduring physical hardships).

१०४ जमेयं भगवता पवेइयं, तमेव अभिसमेच्चा सव्वतो सव्वत्ताए समत्तमेव समभिजाणिया।

104. Jameyaṁ bhagavatā paveiyaṁ, tameva abhisameccā savvato savvattāe samattameva samabhijāṇiyā.

104. Eschewing of taste, which has been recommended for a monk by Bhagavān Mahāvira, should be interpreted in the same sense in which it is meant, and it should inspire the *muni* to practise equanimity thoroughly (i.e. nobody should be despised)[1].

संलेहणा-पदं

१०५ जस्स ण भिक्खुस्स एव भवति—से गिलामि च खलु अहं इमसि समए इम सरीरग अणुपुव्वेण परिवहित्तए, से आणुपुव्वेण आहार सवट्टेज्जा, आणुपुव्वेण आहार सवट्टेत्ता, कसाए पयणुए किच्चा, समाहियच्चे फलगावयट्ठी, उट्ठाय भिक्खू अभिनिव्वुडच्चे।

Saṁlehaṇā-padaṁ

105. Jassa ṇaṁ bhikkhussa evaṁ bhavati — se gilāmi ca khalu ahaṁ imaṁsi samae imaṁ sariragaṁ aṇupuv-

1. Cf. 6/65.

vena parivahittae, se āṇupuvveṇaṁ āhāraṁ saṁvaṭṭe-jjā, āṇupuvveṇaṁ āhāraṁ saṁvaṭṭettā,

Kasāe payaṇue kiccā, samāhiyacce phalagāvayaṭṭhī, Uṭṭhāya bhikkhū abhinivvuḍacce.

Conscious Preparation for Death

105. If a monk feels — 'Infirmity is forcing my body to cease functioning and I cannot do my duties (at the right time)', he should gradually reduce his diet, and through this reduction, try to chisel his passions (anger, pride, deceit and avarice) (just as a carpenter does a beam).

After attenuating his passions, a monk who has completely subdued his emotions and has his body attenuated and passions well-curtailed through vigorous external and internal austerities, like (the two sides of) a beam well-chiselled and evened out, and having thus prepared himself for *Death Sublime* (*samādhi-maraṇa*), should become free from attachment and activities of body.

ANNOTATION 105. Generally one becomes infirm through some sort of disease. But, as the author of the *Cūrṇi* has pointed out, insufficient food, little or no clothes, or squatting for hours on end like a cock etc. also make one infirm. Severe austerities may also result in infirmity. When the body becomes extremely emaciated, the monk should prepare himself for Death Sublime through gradual attenuation (*saṁlekhanā*). The main constitutents of attenuation are:

(a) Gradual reducing of diet.
(b) Scrupulous diminution of passions.
(c) Keeping the body in a state of stillness.

Exertion (*utthāna* or vigorous preparation for something) is of three kinds

(a) Exertion in self-discipline — to get initiated into ascetic life.

(b) Exertion in movement from village to village.
(c) Exertion in the attainment of *Death Sublime* through gradual emaciation of the body (*saṁlekhanā*) on experiencing infirmity.

इंगिणिमरण-पदं

१०६ अणुपविसित्ता गामं वा, णगर वा, खेड वा, कब्बडं वा; मडंब वा, पट्टण वा, दोणमुह वा, आगरं वा, आसमं वा, सण्णिवेसं वा, णिगमं वा, रायहाणि वा, तणाइं जाएज्जा, तणाइं जाएत्ता, से तमायाए एगतमवक्कमेज्जा, एगंतमवक्कमेत्ता अप्पडे अप्प-पाणे अप्प-बीए अप्प-हरिए अप्पोसे अप्पोदए अप्पुत्तिग-पणग-दग-मट्टिय-मक्कडासताणए, पडिलेहिय-पडिलेहिय, पमज्जिय-पमज्जिय तणाइं सथरेज्जा, तणाइ सथरेत्ता एत्थ वि समए इत्तरिय कुज्जा।

Iṁgiṇimaraṇa-padaṁ

106. Aṇupavisittā gāmaṁ vā, ṇagaraṁ vā, kheḍaṁ vā, kabbaḍaṁ vā, maḍaṁbaṁ vā, paṭṭaṇaṁ vā, doṇamuhaṁ vā, āgaraṁ vā, āsamaṁ vā, saṇṇivesaṁ vā, ṇigamaṁ vā, rāyahāṇiṁ vā, taṇāiṁ jāejjā, taṇāiṁ jāettā, se tamāyāe egaṁtamavakkamejjā, egaṁtamavakkamettā appaṁḍe appa-pāṇe appa-bīe appa-harie appose appodae apputtiṁga-paṇaga-daga-maṭṭiya-makkaḍāsaṁtāṇae, paḍilehiya-paḍilehiya, pamajjiya-pamajjiya taṇāiṁ saṁtharejjā, taṇāiṁ saṁtharettā ettha vi samae ittariyaṁ kujjā.

Fast unto Death Called Iṁgini (Itvarika)

106. (Thus exerting in *saṁlekhanā*, when the monk finds himself physically infirm,) he should enter a village, or a town, or a town two miles long (*kheḍā*), or a village at the foot of a mountain (*karvaṭam*), or an isolated village (*maḍaṁba*), or a larger town (*pattana*) or a capital of four hundred villages (*droṇamukha*) or a mine-like abode (*ākara*), or a hermitage (*āśrama*) or a settlement of thus (*sannivesa*), or a city (*nigama*), or a capital (*rājadhānī*) and beg for straw-stack (hay). After having got it, he should retire into

seclusion somewhere outside (the village etc.). After having thoroughly examined and cleaned the ground where there are no eggs (of insects), nor insects, nor seeds, nor sprouts, nor dew, nor water, nor ant-holes, nor mildew, nor marsh nor cobwebs, he should make a bed of straw on it. He should then observe the religious fast unto death called *itvarika*.

ANNOTATION 106. At the time of fasting unto death, the monk should face the East, with his hands folded together and raised to the head in supplication or salutation. After paying obeisances to the *Siddhas* (i.e. the Perfect Ones), he should resolve to carry out his *itvarika* fast unto death. In this fast, one can move only within a restricted area. That is why, it has been termed as the *itavarika* fast. Here, *itvarika* does not signify fast for a brief and limited period. For the annotation of the words *grāma*, *nagara* etc., cf. *Uttarajjhayaṇāṇi*, 30/16, 17.

१०७. त सच्च सच्चावादी ओए तिण्णे छिण्ण-कहंकहे आतीतट्ठे
अणातीते वेच्चाण भेऊरं कायं, सविहूणिय विरूवरूवे परिसहो-
वसग्गे अस्सि विस्स भइत्ता भेरवमणुचिण्णे ।

107. Taṁ saccaṁ saccāvādī oe tiṇṇe chiṇṇa-kahaṁkahe ātītaṭṭhe aṇātīte *veccāṇa bheūraṁ kāyaṁ*, saṁvihūṇiya virūvarūve parisahovasagge assiṁ vissaṁ bhaittā bheravamaṇuciṇṇe.

107. The *itvarika* fast is a righteous (undertaking). The monk, remaining truthful (i.e. one who faithfully carries all his vows to completion) and devoid of passions, successfully crossing the Ocean of Worldly Existence, remaining free from doubt about his ability to carry the fast through, being blessed in every possible way with the happy feeling of accomplishment, remaining unaffected by circumstances, realizing that the body is mortal, subjugating various hardships and troubles, recognizing the separateness of body and soul and experiencing the same, accomplishes (unperturbedly) this formidable *(bhairava)* task (of fast unto death).

१०८. तत्थावि तस्स कालपरियाए।

108. Tatthāvi tassa kālapariyāe.

108. Such an end is not to be branded miserable and untimely death.

१०९. से तत्थ विअंतिकारए।

109. Se tattha viaṁtikārae.

109. Such an end may even lead to the attainment of final emancipation (from bonds) (i. e. total annihilation of *karma*.

११०. इच्चेतं विमोहायतणं हियं, सुहं, खमं, णिस्सेयसं, आणुगामियं।

—त्ति बेमि।

110. Iccetaṁ vimohāyataṇaṁ hiyaṁ, suhaṁ, khamaṁ, ṇisseyasaṁ, āṇugāmiyaṁ.

— Tti bemi.

110. Such a death is a peaceful haven for all those monks who are totally free from the craving for life. It is beneficial and conducive to happiness; it is timely (i. e. justified under the circumstances) salutary (i. e. leading to beatitude) and proves to be of great assistance in the Journey Beyond.

— I say so.

SECTION VII

सत्तमो उद्देसो

Sattamo Uddeso

उवगरण-विमोक्ख-पदं

१११ जे भिक्खू अचेले परिवुसिते, तस्स णं एवं भवति—चाएमि अहं तणफासं अहियासित्तए, सीयफासं अहियासित्तए, तेउफासं अहियासित्तए, दंस-मसगफासं अहियासित्तए, एगतरे अण्णतरे विरूवरूवे फासे अहियासित्तए, हिरिपडिच्छादणं चहं णो संचाएमि अहियासित्तए, एवं से कप्पति कडिबंधणं धारित्तए।

Uvagaraṇa-vimokkha-padaṁ

111. Je bhikkhū acele parivusite, tassa ṇaṁ evaṁ bhavati—caemi ahaṁ taṇaphāsaṁ ahiyāsittae, sīyaphāsaṁ ahiyāsittae, teuphāsaṁ ahiyāsittae, daṁsa-masaga-phāsaṁ ahiyāsittae, egatare aṇṇatare virūvarūve phāse ahiyāsittae, hiripaḍicchādaṇaṁ cahaṁ ṇo saṁcāemi ahiyāsittae, evaṁ se kappati kaḍibaṁdhaṇaṁ dhārittae.

The Relinquishment of Clothes

111. If a monk, who abides by the discipline of remaining naked, feels, 'I can put up with the rigours of the pricking of grass, heat and cold, the stings of various sorts. But I cannot discard the clothes covering the privities', then he may put on a loin-cloth.

११२. अदुवा तत्थ परक्कमतं भुज्जो अचेलं तणफासा फुसति, सीयफासा फुसति, तेउफासा फुसति, दंस-मसगफासा फुसति, एगयरे अण्णयरे विरूवरूवे फासे अहियासेति अचेले।

112. Aduvā tattha parakkamaṁtaṁ bhujjo acelaṁ taṇaphāsā phusaṁti sīyaphāsā phusaṁti, teuphāsā phusaṁti, daṁsa-masagaphāsā phusaṁti, egayare aṇṇayare virūvarūve phāse ahiyāseti acele.

112. Or if a monk is spiritually strong enough to overcome his shyness, he should wear nothing — not even a loin-cloth. (While practising nudism),he may be pricked by grass, heat and cold may oppress him, gadflies and mosquitoes may sting him and similar other hardships of various sorts may befall him; he should always endure these with fortitude.

११३. लाघवियं आगममाणे ।

113. Lāghaviyaṁ āgamamāṇe.

113. Constantly bearing in mind (the ideal of) minimum possession, (the monk should practise nudism).

११४. तवे से अभिसमन्नागए भवति ।

114. Tave se abhisamannāgae bhavati.

114. A monk who practises nudism gets the (double) benefit of observing austerities (— giving up clothes and enduring physical hardships).

११५. जमेयं भगवता पवेदितं, तमेव अभिसमेच्चा सव्वतो सव्वत्ताए समत्तमेव समभिजाणिया ।

115. Jameyaṁ bhagavatā paveditaṁ, tameva abhisameccā savvato savvattāe samattameva samabhijāṇiyā.

115. Practice of nudism, which has been recommended for a monk by Bhagavān Mahāvīra, should be interpreted in the same sense in which it is meant and it should inspire the *muni* to practise equanimity thoroughly, (i. e. nobody should be despised)[1].

वेयावच्चपकप्प-पदं

११६. जस्स णं भिक्खुस्स एवं भवति—अहं च खलु अण्णेसिं भिक्खूणं असणं वा पाणं वा खाइमं वा साइमं वा आहट्टु दलइस्सामि, आहडं च सातिज्जिस्सामि ।

1. Cf. 6/65.

Veyāvaccapakappa-padaṁ

116. Jassa ṇaṁ bhikkhussa evaṁ bhavati — ahaṁ ca khalu aṇṇesiṁ bhikkhūṇaṁ asaṇaṁ vā pāṇaṁ vā khāimaṁ vā sāimaṁ vā āhaṭṭu dalaissāmi, āhaḍaṁ ca sātijjissāmi.

Rules for Service

116. A monk may take a vow: "I shall bring food, drink, delicacies or savoury stuff (for fellow-ascetics) and also accept what (they) bring for me."

११७ जस्स ण भिक्खुस्स एव भवति—अहं च खलु अण्णेसिं भिक्खूण
असण वा पाण वा खाइम वा साइम वा आहट्टु दलइस्सामि,
आहड च णो सातिज्जिस्सामि ।

117. Jassa ṇaṁ bhikkhussa evaṁ bhavati — ahaṁ ca khalu aṇṇesiṁ bhikkhūṇaṁ asaṇaṁ vā, pāṇaṁ vā khāimaṁ vā sāimaṁ vā āhaṭṭu dalaissāmi, āhaḍaṁ ca ṇo satijjissāmi.

117. A monk may take a vow: "I shall bring food, drink, delicacies or savoury stuff (for fellow-ascetics), but I shall not accept what is brought (by them)."

११८ जस्स ण भिक्खुस्स एव भवति—अहं च खलु अण्णेसिं भिक्खूणं
असण वा पाण वा खाइम वा साइम वा आहट्टु नो दलइस्सामि,
आहड च सातिज्जिस्सामि ।

118. Jassa ṇaṁ bhikkhussa evaṁ bhavati — ahaṁ ca khalu aṇṇesiṁ bhikkhūṇaṁ asaṇaṁ vā pāṇaṁ vā khāimaṁ vā sāimaṁ vā āhaṭṭu ṇo dalaissāmi, āhaḍaṁ ca sātijjissāmi.

118. A monk may take a vow: "I shall not bring food, drink, delicacies or savoury stuff (for the fellow-ascetics) but accept what is brought (by them)."

११९ जस्स ण भिक्खुस्स एव भवति—अहं च खलु अण्णेसिं भिक्खूणं
असण वा पाण वा खाइम वा साइम् वा आहट्टु नो दलइस्सामि,
आहड च णो सातिज्जिस्सामि ।

119. Jassa ṇaṁ bhikkhussa evaṁ bhavatı — ahaṁ ca khalu aṇṇesıṁ bhikkhūṇaṁ asaṇaṁ vā pāṇaṁ vā khāımaṁ vā sāımaṁ vā āhaṭṭu no dalaıssāmı āhaḍaṁ ca ṇo sātıȷjissāmı.

119. A monk may take a vow: "I shall neıther brıng food, drınk, delicacies or savoury stuff (for the fellow-ascetıcs) nor accept the same brought (by them)."

१२० अह च खलु तेण अहाइरित्तेणं अहेसणिज्जेणं अहापरिग्गहिएण
असणेण वा पाणेण वा खाइमेण वा साइमेण वा अभिकख
साहम्मियस्स कुज्जा वेयावडियं करणाए।

120. Ahaṁ ca khahu teṇa ahāirittenaṁ ahesaṇıjjeṇaṁ ahā-parıggahieṇaṁ asaṇeṇa vā pāṇeṇa vā khāımeṇa vā sāı-meṇa vā abhıkaṁkha sāhammiyassa kujjā veyāvaḍı-yaṁ karaṇāe.

120. (A monk may feel): "Inspired by a feeling of mutual cooperatıon and with a vıew to purifyıng the Self, I shall serve my fellow ascetıcs by offerıng them food, or drınk, or delicacies or savoury stuff obtaıned, ın excess of what I need, in conformıty with the code of alms-beggıng."

१२१. अह वावि तेण अहातिरित्तेणं अहेसणिज्जेणं अहापरिग्गहिएण
असणेण वा पाणेण वा खाइमेण वा साइमेण वा अभिकख
साहम्मिएहिं कीरमाण वेयावडियं सातिज्जिस्सामि।

121. Ahaṁ vāvi teṇa ahātirittena ahesaṇıȷjeṇaṁ ahāparig-gahieṇaṁ asaṇeṇa vā pāṇeṇa vā khāımeṇa vā sāimeṇa vā abhikaṁkha sāhammiehiṁ kīramāṇaṁ veyāvaḍiyaṁ sātıȷjıssāmi.

121. (He may also feel): "Inspired by the feelıng of mutual cooperatıon and with a view to purifying the Self, I shall approve of the services rendered by my fellow-ascetıcs by accepting food or drink, or delıcacıes or savoury stuff that they might have brought for them-selves, ın excess of what they need, ın conformıty wıth the code of alms-begging."

१२२. लाघवियं आगममाणे।

122. Lāghaviyaṁ āgamamāṇe.

122. Constantly bearing in mind (the ideal of) humility, (the monk should resolve to render service).

१२३ तवे से अभिसमण्णागए भवति ।

123. Tave se abhisamaṇṇāgae bhavati.

123. A monk who resolves to render service gets the (double) benefit of observing the austerities (— curtailment of food, etc. and rendering service).

१२४ जमेयं भगवता पवेदितं, तमेव अभिसमेच्चा सव्वतो सव्वत्ताए समत्तमेव समभिजाणिया ।

124. Jameyaṁ bhagavatā paveditaṁ, tameva abhisameccā savvato savvattāe samattameva samabhijāṇiyā.

124. The vows to render service which have been recommended for a monk by Bhagavān Mahāvīra, should be interpreted in the same sense in which they are meant and they should inspire the *muni* to practise equanimity thoroughly (i.e. nobody should be despised)[1].

पाओवगमण-पदं

१२५ जस्स णं भिक्खुस्स एवं भवति—से गिलामि च खलु अहं इमम्मि समए इमं सरीरगं अणुपुव्वेण परिवहित्तए, से आणुपुव्वेणं आहारं संवट्टेज्जा, आणुपुव्वेण आहारं संवट्टेत्ता, कसाए पयणुए किच्चा समाहिअच्चे फलगावयट्ठी, उट्ठाय भिक्खू अभिणिव्वुडच्चे ।

Pāovagamaṇa-padaṁ

125. Jassa ṇaṁ bhikkhussa evaṁ bhavati — se gilāmi ca khalu ahaṁ imammi samae imaṁ sarīragaṁ aṇupuvveṇa parivahittae, se āṇupuvveṇaṁ āhāraṁ saṁvaṭṭejjā, āṇupuvveṇa āhāraṁ saṁvaṭṭettā *kasāe payaṇue kiccā samāhiacce phalagāvayaṭṭhī, uṭṭhāya bhikkhū abhinivvuḍacce.*

1. Cf. 6/65.

Fasting Unto Death called Prāyopagamana

125. If a monk feels: "Infirmity is forcing my body to cease functioning and I cannot do my duties (at the right time)," he should gradually reduce his diet, and through this reduction, try to chisel his passions (anger, pride, deceit and avarice) (just as a carpenter does a beam).

After attenuating his passions, a monk who has completely subdued his emotions and has his body attenuated and passions well-curtailed through vigorous external and internal austerities like (the two sides of) a beam well-chiselled and evened out, and having thus prepared himself for *Death Sublime* (*samādhi-maraṇa*), should become free from attachment and activities of the body.

१२६ अणुपविसित्ता गाम वा, णगर वा, खेडं वा, कब्बड वा, मडंब वा, पट्टणं वा, दोणमुह वा, आगर वा, आसमं वा,सण्णिवेसं वा, णिगम वा रायहाणि वा, तणाइ जाएज्जा, तणाइ जाएत्ता से तमायाए एगतमवक्कमेज्जा, एगतमवक्कमेत्ता अप्पडे अप्प-पाणे अप्प-बीए अप्प-हरिए अप्पोसे अप्पोदए अप्पुत्तिग-पणग-दग-मट्टिय-मक्कडासताणए, पडिलेहिय-पडिलेहिय पमज्जिय-पमज्जिय तणाइ सथरेज्जा, तणाइ सथरेत्ता एत्थ वि समए काय च, जोग च, इरियं च, पच्चक्खाएज्जा ।

126. Aṇupavisittā gāmaṁ vā, nagaraṁ vā, kheḍaṁ vā, kabbaḍaṁ vā, maḍaṁbaṁ vā, paṭṭaṇaṁ vā, doṇamuhaṁ vā, āgaraṁ vā, āsamaṁ vā, saṇṇivesaṁ vā, ṇigamaṁ vā rāyahāṇiṁ vā, taṇāiṁ jāejjā, taṇāiṁ jāettā se tamāyāe egaṁtamavakkamejjā, egaṁtamavakkamettā appaṁḍe appa-pāṇe appa-bīe appa-harie appose appodae apputtiṁga-paṇaga-dagamaṭṭiya-makkaḍāsaṁtāṇae, paḍilehiya-paḍilehiya-pamajjiya-pamajjiya taṇāiṁ saṁtharejja, taṇāiṁ saṁtharettā ettha vi samae kāyaṁ ca, jogaṁ ca, iriyaṁ ca, paccakkhāejjā.

126. (Thus exerting in *saṁlekhanā*, when the monk finds himself physically infirm,) he should enter a village,

or a town, or a town two miles long (*kheḍā*), or a village at the foot of a mountain (*karvaṭam*), or an isolated village (*madaṁba*), or a larger town (*paṭṭana*) or a capital of four hundred villages (*droṇamukha*) or a mine-like abode (*ākara*), or a hermitage (*āśrama*) or a settlement of huts (*sanniveśa*), or a city (*nigama*), or a capital (*rājadhānī*) and beg for straw-stack (hay). After having got it, he should retire into seclusion somewhere outside (the village etc.). After having thoroughly examined and cleaned the ground where there are no eggs (of insects), nor insects, nor seeds, nor sprouts, nor dew, nor water, nor ant-holes, nor mildew, nor marsh, nor cobwebs, he should make a bed of straw on it. He should then observe the religious fast unto death called *prāyopagamana* and abandon the body, its motions (such as blinking of eyes, etc.) and movements.

१२७ त सच्च सच्चावादी ओए तिण्णे छिन्न-कहूकहे आतीतट्ठे अणातीते वेच्चाण भेउरं कायं, संविहूणिय विरूवरूवे परिसहोव-सग्गे अस्सि विस्स भइत्ता भेरवमणुच्चिण्णे ।

127. Taṁ saccaṁ saccāvādī oe tiṇṇe chinna-kahaṁkahe ātitaṭṭhe aṇātīte *veccāṇa bheuraṁ kāyaṁ*, saṁvihūṇiya virūvarūve parisahovasagge assiṁ vissaṁ bhaittā bheravamaṇuciṇṇe.

127. The *prāyopagamana*-fast is a righteous (undertaking). The monk, remaining truthful (i. e., one who faithfully carries all his vows to completion)and devoid of passions, successfully crossing the Ocean of Worldly Existence, remaining free from doubt about his ability to carry the fast through, being blessed in every possible way with the happy feeling of accomplishment, remaining unaffected by circumstances, realizing that the body is mortal, subjugating various hardships and troubles, recognizing the separateness of body and soul and experiencing the same, accomplishes (unperturbedly) this formidable *(bhairava)* task (of fast unto death).

१२८. तत्थावि तस्स कालपरियाए।

128. Tatthāvi tassa kālapariyāe.

128. Such an act is not to be branded miserable and untimely death.

१२९. से तत्थ विअंतिकारए।

129. Se tattha viaṁtikārae.

129. Such an end may even lead him to the attainment of final emancipation from (bonds) (i. e., total annihilation of *karma*).

१३०. इच्चेतं विमोहायतणं हियं, सुहं, खमं, णिस्सेयसं, आणुगामियं।
—त्ति बेमि।

130. Iccetaṁ vimohāyataṇaṁ hiyaṁ, suhaṁ, khamaṁ, ṇisseyasaṁ, āṇugāmiyaṁ.

— Tti bemi.

130. Such a death is a peaceful haven for all those monks who are totally free from the craving for life. It is beneficial and conducive to happiness; it is timely (i. e., justified under the circumstances) salutary (i. e., leading to beatitude) and proves to be of great assistance in the Journey Beyond.

— I say so.

SECTION VIII

अट्ठमो उद्देसो

Atthamo Uddeso

अणसण-पदं

१ आणुपुव्वी-विमोहाइं, जाइं धीरा समासज्ज।
वसुमंतो मइमंतो, सव्वं णच्चा अणेलिसं॥

Aṇasaṇa-padaṁ

1. Āṇupuvvī-vimohāiṁ, jāiṁ dhīrā samāsajja.
Vasumaṁto maimaṁto, savvaṁ ṇaccā aṇelisaṁ..

Fast Unto Death

1. When the courageous self-disciplined and wise monks come to know that the right time for undertaking 'the fast unto death' (*anaśana*) known as "*ānupūrvī vimokṣa* or *avyāghāta maraṇa*) which is the last stage of uninterrupted process of *sādhanā* (i.e. ascetic practices), has come, they should acquaint themselves with the code of the three types of *anaśana* viz. *Bhakta-pratyākhyāna, iṁginī maraṇa,* and *prāyopagamana*) which are quite different from *bāla maraṇa.*

ANNOTATION 1. 'A fast unto death' undertaken for attaining Death Sublime, is of three kinds:

(a) *Bhakta Pratyākhyāna;*
(b) *Iṁginī (Iṁgita) Maraṇa;* and
(c) *Prāyopagamana*

Section five, six and seven respectively deal with these three. The fourth section lays down the conditions for *vihā-*

yomaraṇa (i. e. deliberately ending one's life by hanging).
Fasting is of two kinds:

(a) *Saparākrama* (undertaken when the body is strong).

(b) *Aparākrama* (undertaken when the body grows weak).

Classified in another way, fasting is of two kinds:

(a) *Vyāghāta-yukta* i. e. undertaken suddenly on account of some incident.

(b) *Avyāghāta* i. e. undertaken in the normal course.

While the earlier sections deal with the former kind of *anaśana*, the present section deals with the latter one. As the *avyāghāta anaśana* is not abrupt or sudden but is achieved in serial order of development, it is also called *ānupūrvī*" (vide, the *Niryukti*, verse 263).

The various steps in the series of *ānupūrvī* fast are as follows:

(a) getting initiated into ascetic life;

(b) studying the Scriptures;

(c) learning their deeper meaning and significance;

(d) after having attained efficiency in the Scripture and their interpretations, imparting this knowledge to the deserving disciples;

(e) after having taken due permission of the Preceptor, undertaking gradual attenuation of the body (*saṁlekhanā*);

(f) then, finally, undertaking fast unto death (leading to Death Sublime), choosing one of the above three kinds of fasts and abandoning threefold daily necessities, viz. food, implements (clothes, bowls, etc.) and lodging.

भत्तपच्चक्खाण-पदं

२ दुविहं पि विदित्ताणं, बुद्धा धम्मस्स पारगा।
अणुपुव्वीए संखाए, आरंभाओ तिउट्टति ॥

Bhattapaccakkhāṇa -padaṁ

2. Duvihaṁ pi vidittāṇaṁ, buddhā dhammassa pāragā.
Aṇupuvvie saṁkhāe, ārambhāo tiuṭṭati..

Bhakta -Pratyākhyāna

2. Those monks who are enlightened and proficient in religion realize that both (the external objects such as body and its daily necessities and the internal impulses and passions) are fit to be abandoned. Passing through the orderly stages of attaining ānupūrvī fast, and having duly discerned the benefits accruing from the voluntary abandonment of the body, these monks, forswear all activities (*āraṁbha*)[1].

३. कसाए पयणुए किच्चा, अप्पाहारो तितिक्खए।
अह भिक्खू गिलाएज्जा, आहारस्सेव अंतियं ॥

3. Kasāe payaṇue kiccā, appāhāro titikkhae.
Aha bhikkhū gilāejjā, āhārasseva aṁtiyaṁ..

3. Such a monk attenuates (curbs) passions, curtails his diet and patiently endures (the consequences thereof). The progressive reduction of food emaciates his body and brings him almost to death.

ANNOTATION 3. In the present verse, the method of curtailment of passions and that of food respectively called *bhāva -saṁlekhanā* and *dravya saṁlekhanā*) has been indicated.

---

1. *Āraṁbha*: This term signifies here all those activities such as going out a-begging food and other necessities to sustain life, rendering services to fellow-ascetics and studying the scriptures, etc. undertaken to assist the practice of asceticism.

The *dravya-saṁlekhanā* lasts for twelve years. According to the *Uttarādhyayana* (36/25-255), the order in which food can be curtailed is as follows:

The first four years — *Vikṛti-parityāga* (i.e. abandonment of rich food) or *ācāmla* (i.e. eating only a single item of food). The next four years — Special penance such as fasting for a day, for two days for three days etc. and taking appropriate breakfast. The 9th and the 10th years — Fasting on alternate days and *ācāmla* in breakfast.

The first half of the 11th year — fasting for one day and two days. The second half of the 11th year — Severer penances such as fasting for three or four days or more days.

During the whole of the 11th year, the *ācāmla* in breakfast. In the first six months reduced diet on the day of *ācāmla* and a full diet on such occasions is permissible during the next six months of the 11th year.

During the 12th year — *Ācāmla* coupled with another penance, i.e. either continuous *acamla* or *ācāmla* with another penance alternately.

At the end of the 12th year — Fasting for a fortnight or a whole month or *Bhakta Pratyākhyāna*, etc.

According to the *Niśītha Cūrṇi*, taking food is reduced in such a way that complete abandonment of food and death coincide. During the last four months of this year, the mouth is kept oiled so that the speech-organs do not cease to function and there is no difficulty in reciting the *Namaskāra-mantra* etc. (*Uttarajjhyaṇāṇi*, vol. II, notes, pp. 263-264).

४. जीवियं णाभिकंखेज्जा, मरणं णोवि पत्थए ।
दुहतोवि ण सज्जेज्जा, जीविते मरणे तहा ॥

4. Jīviyaṁ ṇābhikaṁkhejjā, maraṇaṁ ṇovi patthae.
Duhatovi ṇa sajjejjā, jīvite maraṇe tahā..

4. Enfeebled, he should neither crave for life, nor long for death. He should not get attached to either life or death.

५ मज्झत्थो णिज्जरापेही, समाहिमणुपालए ।
अंतो बहिं विउसिज्ज, अज्झत्थं सुद्धमेसए ॥

5. Majjhattho nijjarāpehī, samāhimaṇupālae.
Aṁto bahiṁ viusijja, ajjhatthaṁ suddhamesae..

5. The equipoised[1] monk, intent on shedding the *karma* (*nirjarā*)[2], should maintain complete composure[3]. Sloughing off the internal as well as the external (encumberances: viz. *rāga* and *dveṣa* and the body), he should engage himself in the pursuit of the pure Self[4].

६ जं किंचुवक्कमं जाणे, आउक्खेमस्स अप्पणो ।
तस्सेव अंतरद्धाए, खिप्पं सिक्खेज्ज पंडिए ॥

---

1. *Madhyastha:* During the period of fasting, a monk should maintain equanimity both in midst of favourable and unfavourable circumstances such as life-death, pleasure-pain, etc. This has been indicated by the author of the scriptures by the word '*madhyastha*'.

2. *Nirjarāpreksī*: The mainstay of this equanimity is *nirjarā* (shedding off of the *karma*). A monk observing fast is always intent upon *nirjara*, without which he cannot remain dispassionate.

3. *Samādhi*: Knowledge, perception, conduct, penance, and spiritual vigours — these five are the constituents of *samādhi* (i.e. complete composure). A fasting monk must experience this five fold composure.

4. *Pursuit of the Pure Self*: The first step of spiritual pursuit is the reduction of physical activities and unattachment towards the body. This leads him to self-introspection wherein he perceives the impulses of *rāga* and *dveṣa*. Not perceiving the pure self, he penetrates still deeper into the innermost recesses of his soul. Ultimately, Conscient Reality (the self) in its purest and most spiritual form becomes manifest to him.

6. Jaṁ kiṁcuvakkamaṁ jāṇe, āukkhemassa appaṇo.
Tasseva aṁtaraddhāe, khippaṁ sikkhejja paṁḍie..

6. If a wise monk, unexpectedly encounters a contingency, during the course of his orderly progress of *saṁlekhanā* (i. e. step-by-step attenuation of body through penances), he should at once go to (the extreme step of) giving up nourishment in the middle.

७ गामे वा अदुवा रण्णे, थंडिल पडिलेहिया।
अप्पपाण तु विण्णाय, तणाइं संथरे मुणी॥

7. Gāme vā aduvā raṇṇe, thaṁḍilaṁ paḍilehiyā.
Appapāṇaṁ tu viṇṇāya, taṇāiṁ saṁthare muṇi..

7. The monk should enter a village or an unpopulated area, and after having thoroughly inspected a plot of ground free from living being, he should make a bed of straw on it.

८. अणाहारो तुअट्टेज्जा, पुट्ठो तत्थ हियासए।
णातिवेलं उवचरे, माणुस्सेहि वि पुट्ठओ॥

8. Aṇāhāro tuaṭṭejjā, puṭṭho tattha hiyāsae.
Ṇātivelaṁ uvacare, māṇussehiṁ vi puṭṭhao..

8. After having solemnly resolved to give up food (and water, or food only), the monk should lie down on the straw bed. Having done so, if he happens to be oppressed by hunger, thirst or other rigours, he should bear them with fortitude. Or if he encounters any pleasing or painful conditions created by other people, he should not infringe the sanctity of his vow.

९. संसप्पगा य जे पाणा, जे य उड्ढमहेचरा।
भुंजति मंस-सोणिय, ण छणे ण पमज्जए॥

9. Saṁsappagā ya je pāṇā, je ya uḍḍhamahecarā.
Bhuṁjaṁti maṁsa-soṇiyaṁ, ṇa chaṇe ṇa pamajjae..

9. If crawling insects (such as ants), or birds (such as vultures), or creatures living underground (such as rats) feed on the monk's flesh, or if the insects such

as mosquitoes suck his blood, he should not kill them and should not even ward them off with his broom.

१०. पाणा देह विहिंसति, ठाणाओ ण विउब्भमे।
आसवेहिं विवित्तेहिं, तिप्पमाणेहियासए ॥

10. Pāṇā deham vihimsamti, thāṇāo ṇa viubbhame.
Āsavehiṁ vivittehiṁ, tippamāṇehiyāsae..

10. (He should deem that) "(Although) these creatures are destroying my body, (they are not destroying the essential attributes of my soul)". Even if he is harassed by them, he should not budge an inch from his posture (or fall from his spiritual elevation). As soon as the influx of *karma* particles has stopped, the monk feels self-satisfied (as if with ambrosia). (Thus satisfied) a monk should cheerfully forbear all hardships encountered by him.

११ गथेहिं विवित्तेहिं, आउकालस्स पारए ।

11. Gamtthehiṁ vivittehiṁ, āukālassa pārae.

11. All his complexes are fully resolved and he fulfils his pledge of fasting unto death.

इंगिणिमरण-पद

पग्गहियतरगं चेयं, दवियस्स वियाणतो ॥

Imgiṇimaraṇa-padaṁ

Paggahiyataragaṁ ceyaṁ, daviyassa viyāṇato..

(*Imgiṇi Maraṇa*)

This (*imgiṇi maraṇa* fast) is of a higher order (than *bhakta-pratyākhyāna*). Only the very learned (who have the knowledge of at least nine *pūrvas*)[1] and self-disciplined monks embrace it.

1. The *Pūrvas* onstitute one of the canonical texts of the Jains. Originally they were fourteen in number. They contained the vast oral tradition (or the *Śrutajnāna*). They have been lost.

१२. अयं से अवरे धम्मे, णायपुत्तेण साहिए।
आयवज्जं पडीयारं, विजहिज्जा तिहा तिहा ॥

12. Ayaṁ se avare dhamme, ṇāyaputteṇa sāhie.
Āyavajjaṁ paḍiyāraṁ, vijahijjā tihā tihā..

12. Bhagavān Mahāvīra (*Nātaputta*) has propounded the code of *iṁgiṇi maraṇa* fast differently from that of *bhakta-pratyākhyāna*. In the course of this *anaśana*, the monk is allowed to stand or sit or walk up and down (within limited place) but without taking another's support. He should neither take support himself nor ask others to do so, nor should be approve of others doing so.

१३ हरिएसु ण णिवज्जेज्जा, थंडिल मुणिआ सए।
विउसिज्ज अणाहारो, पुट्ठो तत्थहियासए ॥

13. Hariesu ṇa nivajjejjā, thaṁḍilaṁ muṇiā sae.
Viusijja aṇāhāro, puṭṭho tatthahiyāsae..

13. He should not lie down on a grassy spot; but only on *sthaṇḍila* (i.e. ground bereft of green grass and living beings like insects, etc.) Thus should the fasting monk abandon (his body etc.) completely and endure severe rigours (like the pangs of hunger and thirst.).

१४ इंदिएहिं गिलायंते, समियं साहरे मुणी।
तहावि से अगरिहे, अचले जे समाहिए ॥

14. Iṁdiehiṁ gilāyaṁte, samiyaṁ sāhare muṇī.
Tahāvi se agarihe, acale je samāhie..

14. On getting enfeebled (and fatigued), the monk may make slight movements of the body, like contracting the limbs. By doing so, he who is tranquil and composed does not transgress the sanctity of his pledge.

१५ अभिक्कमे पडिक्कमे, सकुचए पसारए।
काय-साहारणट्ठाए , एत्थ वावि अचेयणे ॥

15. Abhikkame paḍikkame, saṁkucae pasārae.
Kāya-sāhāraṇaṭṭhāe, etthaṁ vāvi aceyaṇe..

15. (In case of getting fatigued as a result of incessant sitting or lying in the same posture), the fasting monk may move to and fro, or contract and stretch (his limbs). (But if his bodily strength permits), he should remain motionless as if he were unconscious in the course of this *anaśana* also.

१६ परक्कमे परिकिलते, अदुवा चिट्ठे अहायते।
ठाणेण परिकिलते, णिसिएज्जा य अंतसो ॥

16. Parakkame parikilaṁte, aduvā citthe ahāyate.
Ṭhāṇeṇa parikilaṁte, ṇisiejjā ya aṁtaso..

16. If he feels fatigued after lying for a long time, he may move to and fro or may stand erect. If he feels tired of standing, he may finally sit down and rest.

१७ आसीणे णेलिस मरण, इंदियाणि समीरए।
कोलावास समासज्ज, वितह पाउरेसए ॥

17. Āsiṇe nelisaṁ maraṇaṁ, iṁdiyāṇi samīrae.
Kolāvāsaṁ samāsajja, vitahaṁ pāuresae..

17. While observing this extraordinary fast unto death, he would make right and proper use of all his sense organs (i. e. he would have neither attachment nor aversion to desirable or undesirable objects. He should not lean against a wooden pillar eaten by timber worms and/or infested with white ants, but should look for one which is (clearly) free from insects or worms or little holes created by them.

१८ जओ वज्ज समुप्पज्जे, ण तत्थ अवलंबए।
ततो उक्कसे अप्पाण, सव्वे फासेहियासए ॥

18. Jao vajjaṁ samuppajje, ṇa tattha avalaṁbae.
Tato ukkase appāṇaṁ, savve phāsehiyāsae..

18. The fasting monk should not lean against any thing which engenders the bondage of *karma*. He should keep himself away from it and bear all hardships.

पाओवगमण-पदं

१६ अय चायततरे सिया, जो एवं अणुपालए।
सव्वगायणिरोधेवि , ठाणातो ण विउब्भमे ॥

Pāovagamaṇa-padaṁ

19. Ayaṁ cāyatatare siyā, jo evaṁ aṇupālae.
Savvagāyaṇirodhevi, ṭhāṇāto ṇa viubbhame..

Prāyopagamana

19. The (*prāyopagamana*) *anaśana* is superior even to *iṁgiṇi maraṇa*. A monk embracing it should not budge (even slightly) from his posture even though his whole body may become stiff.

२०. अय से उत्तमे धम्मे, पुव्वट्ठाणस्स पग्गहे।
अचिर पडिलेहित्ता, विहरे चिट्ठ माहणे ॥

20. Ayaṁ se uttame dhamme, puvvaṭṭhāṇassa paggahe.
Aciraṁ paḍilehittā, vihare ciṭṭha māhaṇe..

20. This is the supreme *Dharma*. It also includes the codes of conduct described earlier (in the context of the *iṁgiṇi maraṇa* and *bhakta-pratyākhyāna*). It is characterised by total motionlessness. A monk (who observes this fast) should look for a spot free from any living beings and occupy it remaining motionless[1].

२१. अचित्तं तु समासज्ज, ठावए तत्थ अप्पगं।
वोसिरे सव्वसो कायं, ण मे देहे परीसहा ॥

21. Acittaṁ tu samāsajja, ṭhāvae tattha appagaṁ.
Vosire savvaso kāyam, ṇa me dehe parīsahā..

21. The monk may obtain (some thing like a wooden plank or stand,) free from any living being, and establish himself on (or against) it (in a suitable posture). He should completely abandon his body, (relaxing it

1. The *Cūrṇi* & *Vṛtti* have explained '*ciṭṭha*' as '*sthita*.'

completely). (If difficulties or adversities come, he should remain unaffected, and deem:) "Now when the body itself does not belong to me, how can the suffering (accompanying it) (ever affect me)?"

२२. जावज्जीवं परीसहा, उवसग्गा य संखाय।
सवुडे देहभेयाए, इति पण्णेहियासए॥

22. Jāvajjīvaṁ parīsahā, uvasaggā ya saṁkhāya.
Saṁvuḍe dehabheyāe, iti paṇṇehiyāsae..

22. Knowing that hardships and difficulties last only as long as life endures, the wise monk who has already subjected his body to total abandonment and (is fully prepared) for its dissolution should endure them with evenness of mind.

२३ भेउरेसु न रज्जेज्जा, कामेसु बहुतरेसु वि।
इच्छा-लोभ ण सेवेज्जा, सुहुमं वण्णं सपेहिया॥

23. Bheuresu na rajjejjā, kāmesu bahutaresu vi.
Icchā-lobhaṁ ṇa sevejjā, suhumaṁ vaṇṇaṁ sapehiyā..

23. There are many sensual pleasures (emanating from sound etc.), but they are all transient. The monk (therefore) should not wallow in them. He should not even wish for any material gain as a reward. Self discipline is subtly exquisite, and the one, who perceives it should not deviate from it.

ANNOTATION 23. Desire is of two kinds:

(a) Lust for sex, and
(b) Craving for pleasure.

In the present *sloka*, the monk has been admonished to remain unattached to both kinds of desire. At the ebb of one's life, one might be tempted to wish for specific material gain as a reward of one's penances in the form of the attainment of the highest position of glory in the next birth. But a *sādhaka* being desireless should refrain from such vicious aspirations.

२४. सासएहिं णिमंतेज्जा, दिव्वं मायं ण सद्दहे ।।
त पडिबुज्झ माहणे, सव्वं नूमं विधूणिया ।।

24. Sāsaehiṁ ṇimaṁtejjā, divvaṁ māyaṁ ṇa saddahe.
Taṁ paḍibujjha māhaṇe, savvaṁ nūmaṁ vidhūṇiyā..

24. The monk should not succumb to enticements, when invited to divine reveleries by the gods. He should not be misled by their illusive tricks. Penetrating the veil of illusion, he should clearly perceive the truth.

२५. सव्वट्ठेहिं अमुच्छिए, आउकालस्स पारए।
तितिक्खं परमं णच्चा, विमोहण्णतरं हितं ।।
—त्ति बेमि।

25. Savvaṭṭhehiṁ amucchie, āukālassa pārae.
Titikkhaṁ paramaṁ ṇaccā, vimohaṇṇataraṁ hitaṁ..

— Tti bemi.

25. Not tantalised by any allurements — human or divine, he should reach the end of his life-span. Keeping stoicism at a premium, he should take recourse to one of the three kinds of *vimokṣa* (fast unto death) viz. *bhakta-pratyākhyāna*, *iṁgita maraṇa* and *prāyopagamana*, which is conductive to beatitude.

— I say so.

CHAPTER IX

THE EXCELLENCE OF RIGHTEOUSNESS

नवमं अज्झयणं

उवहाण-सुयं

NAVAMAṀ AJJHAYAṆAṀ

UVAHĀṆA SUYAṀ

SECTION I

पढमो उद्देसो

Paḍhamo Uddeso

भगवओ चरिया-पदं

१. अहासुयं वदिस्सामि, जहा से समणे भगवं उट्ठाय।
संखाए तंसि हेमंते, अहुणा पव्वइए रीयत्था॥

Bhagavao Cariyā-padaṁ

1. Ahāsuyaṁ vadissāmi, jahā se samaṇe bhagavaṁ uṭṭhāya.
Saṁkhāe taṁsi hemaṁte, ahuṇā pavvaie riyatthā..

The Rambles of Bhagavān Mahāvīra

1. (The Venerable Sudharmā said, "O Jambū!) I shall relate to you what I have heard of the rambles of the Venerable Ascetic (Bhagavān Mahāvīra, the *Śramaṇa*). After having discovered the Truth, the Bhagavān renounced worldly life. On getting initiated into ascetic life, (on the tenth day of the first fortnight of the lunar month of Mṛgaśīra (corresponding to November) in winter, at *Kṣatriya-Kuṇḍapura* (at present in Muzaffarpur District of Bihar)), the Bhagavān left immediately for ascetic wanderings.

२. णो चेविमेण वत्थेण, पिहिस्सामि तसि हेमते।
से पारए आवकहाए, एय खु अणुधम्मियं तस्स॥

2. Ṇo cevimeṇa vattheṇa, pihissāmi taṁsi hemaṁte.
Se pārae āvakahāe, eyaṁ khu aṇudhammiyaṁ tassa..

2. (At the time of initiation, the Bhagavān had put on only one robe. He resolved:) "I shall not cover myself with this robe in winter." He was pledged to forbear the severities of cold all his life. This, in fact, comprised his *anudharma* (i. e. way of life in harmony with his *sādhanā*).

ANNOTATION 2. Bhagavān Mahāvīra was the propounder of *anudharma,* which has two main characteristics:

(a) non-violence, and
(b) stoicism.

(Cf. *Sūyagaḍo,* 1/2/14, Text and Commentary,)

३ चत्तारि साहिए मासे, बहवे पाण-जाइया आगम्म।
अभिरुज्झ काय विहरिंसु, आरुसियाण तत्थ हिंसिसु॥

3. Cattāri sāhie māse, bahave pāṇa-jāiyā āgamma.
Abhirujjha kāyaṁ vihariṁsu, āṛusiyāṇaṁ tattha hiṁsiṁsu..

3. (On the eve of initiation, the body of Bhagavān Mahāvīra was anointed with divine "*Gośīrsa*" sandalwood and perfumed powders, attracted by which living beings like black-bees and wasps came. They tried to suck the honey (which was not there) from the body of Bhagavān Mahāvīra, and which fact irked them into stinging the Bhagavān's body. This went on for over four months.

ANNOTATION 3. The aroma emanating from the anointed body of Bhagavān Mahāvīra was very sweet and delightful. Attracted by it, many young people would come to the Bhagavān and ask for various kinds of perfumaries. The Bhagavān observed a sacred silence; he would say nothing to the visitors. Displeased with him they would ruefully remark: "What on earth is the matter with you? Why don't

you give us something?" Another spell of silence. Annoyed with this they would maltreat him.

Unruffled by all this, the Bhagavān would stand in the posture of meditation. Womenfolk got attracted to his body which was free from the bad smell of perspiration and filth, and to his mouth which was full of sweet breath. They used to inquire "Where do you live? Where can one find this scented stuff? Who manufactures it?" But the Bhagavān's sacred silence would continue.

Thus his extra-ordinary physique plus the fragrant anointment on it became the cause of his predicament. (*Ācārāṅga Cūrṇi*, p. 300).

४ संवच्छरं साहियं मासं, जं ण रिक्कासि वत्थगं भगवं ।
अचेलए ततो चाई, तं वोसज्ज वत्थमणगारे ॥

4. Saṁvaccharaṁ sāhiyaṁ māsaṁ, jaṁ ṇa rikkāsi vatthagaṁ bhagavaṁ.
Acelae tato cāi, taṁ vosajja vatthamaṇagāre..

4. The Bhagavān did not discard his one and the only one robe for thirteen months. The homeless and world-relinquishing Venerable One abandoned it for good and remained blissfully naked ever since.

ANNOTATION 4. The purport of the text seems to be that Bhagavān Mahāvīra initiated himself into ascetic life with a robe on, which he later discarded. He did so on principle.

Later tradition, however, has it that when the Bhagavān was passing by the bank of the river *Suvarnabāluka*, his robe got caught up in some thorny bush and was swept away by the currents of the river. A *brahmin* who happened to pass by, picked it up.

The supposition that the said robe could have remained intact on the Bhagavān's shoulders for thirteen months after initiation, and that the Bhagavān discarded it just when it got caught up in a thorny bush, seems irrelevant and baseless. A much more plausible theory seems to be that the Bhagavān did not put on the robe to protect himself from cold but that he did so merely to cover up the privities. As a matter of fact, this is not alien to the *Nirgrantha* (the Jain) tradition. This is corroborated by the

Buddhist scriptures which mention *Nirgranthas* clad in one single robe (*ekaśāṭaka*) (vide, the *Aṅguttara Nikāya*). When the Bhagavān attained the higher stages of *sādhanā*, he completely abandoned even that piece of robe and became totally *acela* (naked monk). (Cf. *Ācārāṅga Cūrṇi*, p. 300).

५ अदु पोरिसिं तिरियं भित्तिं, चक्खुमासज्ज अंतसो झाइ।
अह चक्खु-भीया सहिया, तं "हंता हंता" बहवे कंदिसु ॥

5. Adu porisiṁ tiriyaṁ bhittiṁ, cakkhumāsajja aṁtaso jhāi.
Aha cakkhu-bhīyā sahiyā, taṁ "haṁtā-haṁtā" bahave kaṁdiṁsu..

5. Intensely concentrating his mind on a slanting wall, the Bhagavān meditated for hours on end with his gaze firmly fixed. (The eye-balls used to bulge out, on account of the hard stare over a long period). Children used to get awe-striken by this rather unusual spectacle, and invited other children to come and watch him, with the outcry 'Goodness Gracious! Oh dear! '[1]

---

1. Both, author of the *Cūrṇi* and the Commentator have interpreted it as follows·

"He used to walk carefully with his eyes fixed on the path gradually widening, and of the length of a man (roughly six feet). Shocked at the spectale of the Bhagavān's walking with his gaze fixed, children used to raise a hue and cry and attracted the other boys to it." Dr. Herman Jacobi, who has translated this *sūtra* on the basis of the explanation given by the commentator, has, however, mooted this point: "I cannot make out the exact meaning of it, perhaps, so that he was a wall for the animals."

Fixing the gaze on the wall has been the meditational technique of the Buddhist monks also. In the present text of *Āyāro* itself (2/125), we find that this very technique of meditation has been mentioned. The commentator of the *Bhagawatī Sūtra*, Shri Abhayadeva Suri has also interpreted the word *tiryagbhitti* as the rampart (*prākāra*), or the wall of a mound, or the

६ सयणेहिं वितिमिस्सेहिं, इत्थीओ तत्थ से परिण्णाय।
सागारियं ण सेवे, इति से सय पवेसिया झाति ॥

6. Sayaṇehiṁ vitimissehiṁ, itthīo tattha se pariṇṇāya.
Sāgāriyaṁ ṇa seve, iti se sayaṁ pavesiyā jhāti..

6. Bhagavān Mahāvīra did not (usually) stay in crowded places. (Sometime he managed to find a secluded area and stayed there). But this seclusion was often invaded by womenfolk who happened to pass that way (in search of solitude). (Although solicited by women for carnal enjoyment), the Bhagavān would spurn their advances, for he was all the time morally alert. Penetrating into the depths of his soul, he would go in meditation on such an occasion.

७ जे के इमे अगारत्था, मीसीभाव पहाय से झाति।
पुट्ठो वि णाभिभासिसु, गच्छति णाइवत्तई अजू ॥

7. Je ke ime agāratthā, mīsībhāvaṁ pahāya se jhāti.
Puṭṭho vī ṇābhibhāsiṁsu, gacchati ṇāivattai aṁjū..

7. Bhagavān Mahāvīra meditated with deep concentration even in the midst of places crowded with householders. He would not speak even when spoken to. If someone compelled him to speak, he would quietly move to some other place. He would not let his concentration be disturbed in any way and would remain equipoised in all situations.

ANNOTATIONS 6-7. The Bhagavān would choose a secluded place for meditation. If he did not get one, he would seclude himself — i.e. he would shut himself out from all extraneous circumstances and get himself immersed deeply in the very depths of the innermost soul. To look for a secluded place, or (if such a place is not easily available) to seclude oneself from all external objects— is very useful and advantageous for meditation.

---

rock. (Vide, the *Bhagavatī Sūtra*, Commentary, pp. 543-44).

८. णो सुगरमेतमेगेसिं, णाभिभासे अभिवायमाणे।
हयपुव्वो तत्थ दडेहिं, लूसियपुव्वो अप्पपुण्णेहिं॥

8. Ṇo sugarametamegesiṁ, ṇābhibhāse abhivāyamāṇe.
Hayapuvvo tattha daṁḍehiṁ, lūsiyapuvvo appapuṇṇe-
hiṁ..

8. The Bhagavān would not give his blessings to those who greeted him. Nor would he curse even those who would bash him up with a cudgel or would try to mutilate his limbs. This high stage of *sādhanā* is not easily accessible to every *sādhaka*.

ANNOTATION 8. According to the author of the *Cūrṇi* when the Bhagavān was passing through *Corapallī,* efforts were made to mutilate his limbs or bite his body, (vide, *Ācāraṅga Cūrṇi,* p. 302).

९ फरुसाइ दुत्तितिक्खाइ, अतिअच्च मुणी परक्कममाणे।
आघाय-णट्ट-गीताइ, दडजुद्धाइ मुट्ठिजुद्धाइ॥

9. Phārusāiṁ duttitikkhāiṁ, atiacca muṇī parakkama-
māṇe.
Āghāya-ṇaṭṭa-gītāiṁ, daṁḍajuddhāiṁ muṭṭhijuddhāiṁ..

9. The Bhagavān would turn a deaf ear to harsh words and unbearable insults. He kept himself vigorously engrossed in spiritual pursuits. He would take no interest in graphic narratives, colourful plays, songs, cudgel-fights and boxing (and such other entertainments).

ANNOTATION 9. Bhagavān Mahāvīra would forbear both kinds of rigours or hardships, favourable and unfavourable. A musician was playing on a lute (*viṇā*). On seeing the Bhagavān who happened to pass that way at that time, he said, "My Bhagavān! Please stop to hear my performance." But Bhagavān Mahāvīra politely refused, and quietly went away. To evince interest in any kind of entertainment colourful or euphonious, is a kind of tempting predicament for a *sādhaka*.

१०. गढिए मिहो - कहासु , समयम्मि णायसुए विसोगे अदक्खू ।
एताइं सो उरालाइं , गच्छइ णायपुत्ते असरणाए ।।

10. Gaḍhie miho-kahāsu, samayammi nāyasue visoge adakkhū.
Etāiṁ so urālāiṁ, gacchai ṇāyaputte asaraṇāe..

10. The Bhagavān would turn indifferent to people engaged in bawdy talks and amorous gestures without being moved by them. He would not evince any interest in, or pay any heed to, any of these trials — favourable or unfavourable. This is how he circumvented them all.

११. अविसाहिए दुवे वासे, सीतोद अभोच्चा णिक्खते ।
एगत्तगए पिहियच्चे, से अहिण्णायदसणे सते ।।

11. Avisāhie duve vāse, sītodaṁ abhoccā ṇikkhaṁte.
Egattagae pihiyacce, se ahiṇṇāyadaṁsaṇe saṁte..

11. The Bhagavān lived home-life for more than two years (after the death of his parents). During that period, he did not take any animate food or water. Even though he lived with the members of his family, his soul was solitary. His body, mind, speech and senses — everything remained untainted. He always perceived Truth and kept constant company with Peace. (After this *sādhanā* in the midst of his family), he renounced home-life.

ANNOTATION 11. Bhagavān Mahāvīra was 28 years old, when his parents died. He expressed his desire to embrace asceticism at once. At that time his elder brother *Nandivardhana* and other relatives of his requested the Bhagavān, "Oh my dear Prince! please, do not add insult to injury by saying so. You know fully well that our parents are no more, and on top of this you too want to leave the family." Bearing this entreaty in mind, Bhagavān Mahāvīra thought to himself, "If I took to initiation now I may cause sadness to many people and this may make them miserable. Some people in the family might even commit suicide. This is not desirable."

Relenting, he said, "Please tell me how long I should remain with you?" Nandivardhana answered, "The death of the king and the queen will be mourned for two years, for which period you must live with us." The Bhagavān acceded to his request. The Bhagavān said, "You must however accede to a request of mine as well. I must have my own choice in matters of food etc. No one should interfere with me. If these terms are acceptable to you, then alone I can stay in this home for two years." Nandīvardhana and others agreed to this.

During this period, the Bhagavān did not take any animate food or drink. He would wash his hands and feet with inanimate water, but never take a full bath. He led a life of non-violence, truth, non-stealing, continence and non-acquisitiveness. He did not take meals at night. He remained totally unattached to his family. This was an experiment in asceticism in the midst of the homelife.

१२. पुढविं च आउकाय, तेउकाय च वाउकायं च।
पणगाइ बीय-हरियाइ, तसकाय च सव्वसो णच्चा ॥

12. Pudhaviṁ ca āukāyaṁ, teukāyaṁ ca vāukāyaṁ ca.
Paṇagāiṁ biya-hariyāiṁ, tasakāyaṁ ca savvaso ṇaccā..

१३. एयाइं संति पडिलेहे, चित्तमंताइं से अभिण्णाय।
परिवज्जिया ण विहरित्था, इति संखाए से महावीरे॥

13. Eyāiṁ saṁti paḍilehe, cittamaṁtāiṁ se abhiṇṇāya.
Parivajjiyā ṇa viharitthā, iti saṁkhāe se mahāvīre..

12-13. After having fully known the (existence of) living beings of earth-body, water-body, fire-body, air-body and mildew, seed and vegetation and mobile living beings, and after having recognized their existence, and ascertained their animatedness, the Bhagavān cheerfully rambled about doing no violence to them.

१४. अदु थावरा तसत्ताए, तसजीवा य थावरत्ताए।
अदु सव्वजोणिया सत्ता, कम्मुणा कप्पिया पुढो वाला॥

14. Adu thāvarā tasattāe, tasajīvā ya thāvarattāe.
Adu savvajoṇiyā sattā, kammuṇā kappiyā puḍho bālā..

14. Stationary creatures may be reborn in the species of mobile beings and *vice versa*. Living beings are prone to be reborn in any of the genera of beings. The ignorant beings are reborn into different genera because of their own *karma*.

ANNOTATION 14. In those days, the belief was current that a female is reborn as a female and a male as a male; a rich man is reborn as a rich man; and a *muni* as a *muni*. Bhagavān Mahāvīra repudiated this general belief and established the principle of the possibility of rebirth in any genus. According to this, the variety of *karma* causes change of genera in rebirth.

१५ भगवं च एवं मन्नेसिं, सोवहिए हु लुप्पती बाले ।
कम्मं च सव्वसो णच्चा, तं पडियाइक्खे पावगं भगवं ॥

15. Bhagavaṁ ca evaṁ mannesiṁ, sovahie hu luppatī bāle. Kammaṁ ca savvaso ṇaccā, taṁ paḍiyāikkhe pāvagaṁ bhagavaṁ..

15. An ignorant person's accumulation of possessions culminates into his (spiritual) destruction. Reflecting thus, and knowing fully well the (consequences of) *karmic* bondage, the Bhagavān vowed not to commit sin.

१६ दुविहं समिच्च मेहावी, किरियमक्खायणेलिसिं णाणी ।
आयाण-सोयमतिवाय-सोयं, जोगं च सव्वसो णच्चा ॥

16. Duvihaṁ samicca mehāvī, kiriyamakkhāyaṇelisiṁ ṇāṇī. Āyāṇa-soyamativāya-soyaṁ, jogaṁ ca savvaso ṇaccā..

16. After having weighed the pros and cons of both *kriyāvāda* (actionism)[1] and *akriyāvāda* (non-actionism), and having known fully the influx of *Karmic* matter

---

1. In the *Sūtrakṛtāṅga* 1/12/20, 21, it has been mentioned:

Attāṇa jo jāṇai jo ya logaṁ, jo āgatiṁ jāṇai (a)-ṇāgatiṁ ca.

Jo sāsayaṁ jāna asāsayaṁ ca, jātiṁ maranaṁ ca cayaṇovavātaṁ..

through sensuality, violence, and the impulses of mind, speech, and body, the sage and wise Bhagavān propounded the unique doctrine of *kriyā*, not propounded by others.

ANNOTATION 16. When the Bhagavān was leading a dispassionate and detached life even in the midst of home-life, his uncle named Supārśva, his elder brother named Nandivardhana, and some other friends, said to him, "Why don't you enjoy sensual pleasures?

The Bhagavān answered, "The senses are the sources of the influx of *karmic* matter. My soul is pining for emancipation. That is why I can't enjoy the sensual pleasures.

On hearing this, they said, "O Prince! why don't you drink cold (animate) water and eat animate food?"

The Bhagavān replied, "Violence is the source of bondage. My soul is pining for freedom. That is why I refrain from killing beings (with water-body), possessed of life like me."

They again said, "Oh Prince! you keep continously sitting in the posture of meditation. Why do you not have some recreation?"

The Bhagavān quipped back, "The mind, body and speech are also the triple sources of bondage. My soul is pining for freedom. I refrain, therefore, from giving support to their impulses."

They said, "Why don't you take bath? Why do you sleep on the floor?"

The Bhagavān said, "The bodily attachment and luxuries are both sources of bondage. I want to plug these loopholes. That is why I have embraced this way of life."

१७ अइवातिय अणाउट्टे, सयमण्णेसिं अकरणयाए।
जस्सित्थिओ परिण्णाया, सव्वकम्मावहाओ से अदक्खू॥

17. Aivātiyaṁ aṇāuṭṭe, sayamaṇṇesiṁ akaraṇayāe.
Jassitthio pariṇṇāyā, savvakammāvahāo se adakkhū..

Aho vi kattāṇa viuṭṭaṇaṁ ca, jo āsavaṁ jāṇati saṁvaraṁ ca.

Dukkhaṁ ca jo jāṇai nijjaraṁ ca, so bhāsiumarihati kiriyavādaṁ..

17. The Bhagavān did not commit any violence to any living beings, nor did he ever make others to do so. The Bhagavān saw —

(On being asked by his relatives why he avoided all women-folk, the Bhagavān replied —)

"Women (incontinence) are the harbingers of all *karmic* influx. One who relinquishes them, perceives (the soul)."

१८ अहाकड न से सेवे, सव्वसो कम्मुणा य अदक्खू।
ज किंचि पावग भगव, त अकुव्व वियडं भुंजित्था॥

18. Ahākaḍaṁ na se seve, savvaso kammuṇā ya adakkhū.
Jaṁ kiṁci pāvagaṁ bhagavaṁ, taṁ akuvvaṁ viya-
ḍam bhuṁjittha..

18. The Bhagavān saw that the acceptance of food prepared specifically for the *munis* entails *karmic* bondage. That is why he always refused such food. He would take only inanimate food. The Bhagavān never partook of any such meals which were conducive to sinfulness.[1]

१९ णो सेवती य परवत्थ, परपाए वि से ण भुंजित्था।
परिवज्जियाण ओमाण, गच्छति सखडि असरणाए॥

19. Ṇo sevatī ya paravatthaṁ, parapāe vi se ṇa bhuṁjitthā.
Parivajjiyāṇa omāṇaṁ, gacchati saṁkhaḍiṁ asaraṇāe..

19. (Bhagavān Mahāvīra did not possess any dress, nor did he borrow any from anyone else.

---

1. The author of the *Cūrṇi* has interpreted the word *pāpaka* in various ways:

The Bhagavān never took meals which were prepared with a view to giving them in alms to just anybody. Thus he was saved from the guilt of "approval of violence."

Another interpretation is that the Bhagavān did not take any meat or alcoholic drinks (*pāpaka*).

Yet another interpretation is that the Bhagavān did not partake of such meals which were conducive to sinfulness.

(He had no bowls of his own), nor did he use another's for the purpose of eating in them.

He did not go for alms to any such feast which could not feed people beyond the numbers of invitees.

He did not even think of delicious food.

ANNOTATION 19. According to the author of *Cūrṇi*, Bhagavān Mahāvīra had only one robe on at the time of initiation, which he had abandoned after thirteen months. He never used any other robe ever since.

When he broke the fast just after initiation into asceticism, the Bhagavān took his meals in a utensil owned by a householder. Later he became a *pāṇipātra* (i. e. one who uses the palms of his hand as utensils), and never used the utensils of anyone for taking his meals.

Once when the Bhagavān was sojourning in a weaver's workshop at Nālandā, his only disciple called Gośālaka asked him, "Shall I bring some food for you?" The Bhagawān said, "No", in the belief that his disciple would get food for him in a householder's utensil.

After he achieved omniscience the Bhagavān became a *Tīrthaṅkara*. Lohārya, one of his disciples, used to procure food for him from householders. But the Bhagavān would take it on his palms and then eat it. The description alluded to here refers to the period of *sādhanā*. Therefore, the incident of procurement of food by Lohārya is not purported here.

२०. मायण्णे असण-पाणस्स, णाणुगिद्धे रसेसु अपडिण्णे।
अच्छिंपि णो पमज्जिया, णोवि य कडूयये मुणी गाय॥

20. Māyaṇṇe asaṇa-pāṇassa, ṇāṇugiddhe rasesu apaḍiṇṇe.
Acchiṁpi ṇo pamajjiyā, ṇovi ya kaṁḍuyaye muṇī gāyaṁ..

20. Bhagavān Mahāvīra knew what quantity he should eat and drink. He was devoid of any ardent longing for delicacies. He did not even think of any particular kind of food. He did not even wipe his eyes. Nor did he scratch his body when he had an itching.

ANNOTATION 20. Bhagavān Mahāvīra had an extraordinarily well-built physique. His system did not have likelihood of developing any indigestion or constipation, still he cautiously avoided the possibility of any illness by being abstemious in his habits.

A glutton cannot wholeheartedly concentrate on meditation. That is why the Bhagavān took only a frugal diet.

Even while leading family life, Bhagavān Mahāvīra was not at all keen on (any delicacies of) food. Right from the very beginning he was not interested in such food. And this disinterestedness reached its culmination during the period of his *sādhanā*.

The Bhagavān would never long for a particular kind of food except when undertaking special *sādhanā* e. g. he would sometimes wish for *urada* for carrying on specific *sādhanā*.

Bhagavān Mahāvira had a steady gaze, he would not let his eyes blink. If a particle of dust accidentally fell into his eyes, he would not care to take it out. In case of an ant or a mosquito or any other insect biting him, he would not even scratch his body. All this he did for successful control in *sādhanā*. "I shall let things take their own natural course and shall not interfere with their smooth flow." — this was always at the back of his mind while performing *sādhanā* with effortless ease.

२१. अप्प तिरियं पेहाए, अप्प पिट्ठओ उपेहाए ।
अप्प वुइएऽपडिभाणी, पथपेही चरे जयमाणे ॥

21. Appaṁ tiriyaṁ pehāe, appaṁ piṭṭhao upehāe.
Appaṁ vuie(a)paḍibhāṇī, paṁthapehī care jayamāṇe..

21. While walking, Bhagavān Mahāvīra never looked sidewards (i. e. left or right), or looked back. He would walk in silence. 'He would speak only when spoken to, and that too, very little. Always wide awake to the responsibility and duty of non-violence to all living beings, he would walk with his eyes firmly fixed on the path ahead.

२२. सिसिरंसि अद्धपडिवन्ने, तं वोसज्ज वत्थमणगारे ।
पसारित्तु बाहुं परक्कमे, णो अवलंबियाण कंधंसि ॥

22. Sisiraṁsi addhapaḍivanne, taṁ vosajja vatthamaṇagāre.
Pasārittu bāhuṁ parakkame, ṇo avalaṁbiyāṇa kaṁ-
dhaṁsi..

22. The Bhagavān had abandoned the use of clothes. In winter he would boldly walk with his hands outspread, and would not (try to avoid cold by) folding his arms under his shoulders.

२३. एस विही अणुक्कतो, माहणेण मईमया ।
अपडिण्णेण वीरेण, कासवेण महेसिणा ।।

—त्ति बेमि ।

23. Esa vihī aṇukkaṁto, māhaṇeṇa maīmayā.
Apaḍiṇṇeṇa vīreṇa, kāsavena mahesiṇā..

— Tti bemi.

23. Bhagavān Mahāvīra, the wise, *Māhana*, (*Brāhmaṇa*, non-violent) Great Seer, born in the clan of Kāśyapa, followed without any reservation the aforementioned code of conduct.

— Thus I say.

ANNOTATION 23. During the last two years of home-life and twelve-and- a half years of *sādhanā*, Bhagavān Mahāvira austerely practised freedom from desires. He had no inhibitions or reservations relating to food, place, and time for sleep. Thus he remained completely unaffected by the demands of the body. He would calmly and cheerfully accept anything that came his way and which was congenial to the accomplishment of his *sādhanā*.

SECTION II

बीओ उद्देसो

Bio Uddeso

भगवओ सेज्जा-पदं

१, चरियासणाइं सेज्जाओ, एगतियाओ जाओ बुइयाओ।
आइक्ख ताइं सयणासणाइं, जाइं सेवित्था से महावीरो ॥

Bhagavao Sejjā-padaṁ

1. Cariyāsaṇāiṁ sejjāo, egatiyāo jāo buiyāo.
   Āikkha tāiṁ sayaṇāsaṇāiṁ, jāiṁ sevitthā se mahāvīro..

Bhagavān Mahāvīra's Seats and Retreats

1. (Jambū said to Sudharmā:) "O Noble One! In the context of ascetic rambles, you had already told me about some seats and places of residence. Now, would you care to tell me about all those seats and places of residence which were actually used by Bhagavān Mahāvīra?"

२ आवेसण - सभा - पवासु , पणियसालासु एगदा वासो।
अदुवा पलियट्ठाणेसु, पलालपुंजेसु एगदा वासो ॥

2. Āvesaṇa-sabhā-pavāsu, paṇiyasālāsu egadā vāso.
   Aduvā paliyaṭṭhāṇesu, palālapuṁjesu egadā vāso..

2. (Sudharmā replied.) "Bhagavān Mahāvīra lived in all sorts of places, such as workhouses (like potter's lodge, blacksmith's workshop etc.), assembly houses, water-huts, shops, factories, or even canopies made of hay-stacks.

३. आगतारे आरामागारे, गामे णगरेवि एगदा वासो।
सुसाणे सुण्णगारे वा, रुक्खमूले वि एगदा वासो॥

3. Āgamtāre ārāmāgāre, gāme ṇagarevi egadā vāso.
Susāṇe suṇṇagāre, vā, rukkhamūle vi egadā vāso..

3. The Bhagavān sometimes used to stay in inns or rest-houses; sometimes in villages and towns; sometimes on cremation grounds, in deserted houses or under the trees.

४. एतेहिं मुणी सयणेहिं, समणे आसी पतेरस वासे।
राइं दिवं पि जयमाणे, अप्पमत्ते समाहिए झाति॥

4. Etehiṁ muṇī sayaṇehiṁ, samaṇe āsī paterasa vāse.
Rāiṁ divaṁ pi jayamāṇe, appamatte samāhie jhāti..

4. During the period of twelve-and-a-half years of his *sādhanā*, Bhagavān Mahāvira, the wise *śramaṇa* used to live cheerfully in these diverse lodges.

He would meditate day and night by making (his mind, body and speech) steady and poised and his senses and passions subdued.

५. णिद्दं पि णो पगामाए, सेवइ भगवं उट्ठाए।
जग्गावती य अप्पाण, ईसिं साई या सी अपडिण्णे॥

5. Ṇiddaṁ pi ṇo pagāmāe, sevai bhagavaṁ uṭṭhāe.
Jaggāvatī ya appāṇaṁ, isiṁ sāī yā sī apaḍiṇṇe..

5. The Bhagavān did not seek sleep for the sake of pleasure and comfort. (On feeling drowsy,) he would stand up and keep himself wide awake. (After long spells of sleeplessness, for the upkeep and maintenance of body,) he would have only a nap. He never craved for the comfort of sleep.

ANNOTATION 5. During the entire period of twelve-and-a-half long years of his *sādhanā*, the Bhagavān slept only for one *antarmuhūrta* (i. e. less than 48 minutes). That too, not continuously, but only intermittently. He would not lie down at all. He would take only a nap, either standing or sitting, and then immediately go into medita-

tion. In a village called Asthikagrāma he slept only for a few moments, during which brief period he dreamt ten dreams. (*Sthānāṅga*, 10/103).

६ सबुज्झमाणे पुणरवि, आसिंसु भगवं उट्ठाए।
णिक्खम्म एगया राओ, बहिं चंकमिया मुहुत्तागं॥

6. Saṁbujjhamāṇe puṇaravi, āsiṁsu bhagavaṁ uṭṭhāe.
Ṇikkhamma egayā rāo, bahiṁ caṁkamiyā muhuttāgaṁ..

6. Bhagavān Mahāvīra, after only a few moment's sleep, would be awake again and would sit in meditation with full internal watchfulness. When, sometimes, sleep tormented him too much at night, he would come out of the resting-place, and stroll for about a *muhūrta* or so. (Then he would return to his original place and go into meditation).

ANNOTATION 6. There are three main constituents of Bhagavān Mahāvīra's *sādhanā*·

a) Control of diet;
b) Control of the senses; and
c) Control of sleep.

Through the elixir of spiritual realization, he would achieve control of palate.

Through total absorption in the perception of the soul, he achieved control over the senses.

Through meditation he achieved control over sleep.

It was generally in extremely cold and hot weather that he was tormented by sleep. On those occasions, the Bhagavān would achieve control over sleep by strolling.

७ सयणेहिं तस्सुवसग्गा, भीमा आसी अणेगरूवा य।
संसप्पगाय जे पाणा, अदुवा जे पक्खिणो उवचरंति॥

7. Sayaṇehiṁ tassuvasaggā, bhīmā āsī aṇegarūvā ya.
Saṁsappagāya je paṇā, aduvā je pakkhiṇo uvacaraṁti..

7. Bhagavān Mahāvīra had to undergo terrible hardships of various kinds, while he lived in those resting

places. (While in meditation), he would be bit even by a snake or a mongoose, or a dog; he was occasionally attacked by ants which made his body bleed; and he was frequently tormented by gadflies, mosquitoes, bees and wasps. (Undeterred by all this, the Bhagavān would still remain deeply absorbed in meditation.)

८. अदु कुचरा उवचरंति, गामरक्खा य सत्तिहत्था य।
अदु गामिया उवसग्गा, इत्थी एगतिया पुरिसा य॥

8. Adu kucarā uvacaraṁti, gāmarakkhā ya sattihatthā ya.
Adu gāmiyā uvasaggā, itthī egatiyā purisā ya..

8. (While meditating in a deserted hut, Bhagavān Mahāvīra would often be discomforted by burglars or debauchees; (while meditating on the cross-roads,) he would be upbraided or even hurt by village-guards equipped with lances or spears. The Bhagavān would often have to bear even sexual advances caused by men or women.

ANNOTATION 8. Women were easily enamoured of Bhagavān Mahāvīra's handsome face and figure. At night they tried to seduce him and distract him from meditation, but in vain. This made them angry and they cursed him. When their husbands came to know of this, they would come up to the Bhagavān and pass various sarcastic remarks, such as: "Look, he is a mischievous rogue, this cursed mendicant. It was he who enticed our pretty dames. Let's kick him out of here." Thus they abused him and rebuked him sharply. Some would even go to the length of giving him good hiding. Nevertheless, the Bhagavān paid no attention whatsoever to both these oppressions, and would remain absorbed in meditation.

९. इहलोइयाइ परलोइयाइ, भीमाइं अणेगरूवाइ।
अवि सुब्भि-दुब्भि-गंधाइ, सद्दाइ अणेगरूवाइ॥

9. Ihaloiyāiṁ paraloiyāiṁ, bhīmāiṁ aṇegarūvāiṁ.
Avi subbhi-dubbhi-gaṁdhāiṁ, saddāiṁ aṇegarūvāiṁ..

9. Bhagavān Mahāvīra courageously put up with various sorts of terrible hardships and difficulties caused to him by men and other living creatures.

Odour — good or bad — did not affect him in the least.

Words — kind or unkind — he always remained completely indifferent to.

१०. अहियासए सया समिए, फासाइं विरूवरूवाइं।
अरइं रइं अभिभूय, रीयई माहणे अबहुवाई॥

10. Ahiyāsae sayā samie, phāsāiṁ virūvarūvāiṁ.
Araiṁ raiṁ abhibhūya, rīyaī māhaṇe abahuvāī..

10. Bhagavān Mahāvīra bore with fortitude all kinds of afflictions by following the Right Conduct.

He would subdue (by meditation) feelings of ennui produced by self-discipline or temptation for pleasures of self-indulgence.

He would normally remain silent, (except only in special circumstances.)

११ स जणेहिं तत्थ पुच्छिसु, एगचरा वि एगदा राओ।
अव्वाहिए कसाइत्था, पेहमाणे समाहिं अपडिण्णे॥

11. Sa jaṇehiṁ tattha pucchiṁsu, egacarā vi egadā rāo.
Avvāhie kasāitthā, pehamāṇe samāhiṁ apaḍiṇṇe..

11. (When Bhagavān Mahāvīra meditated in solitude,) some tramps would try to disturb him by embarassing questions (like these "Who are you? Where have you come from? What makes you stand here?") Or some times at night, some debauchees would accost him thus ("What are you doing here in this deserted house?")

On getting no answer from the Bhagavān, they would get annoyed with him and would start maltreating him.

Nevertheless, the Bhagavān would remain rapt in meditation. He would not even think of retaliating.

१२ अयमंतरंसि को एत्थ, अहमंसि त्ति भिक्खू आहट्टु ।
अयमुत्तमे से धम्मे, तुसिणीए स कसाइए झाति ॥

12. Ayamaṁtaraṁsi ko ettha, ahamaṁsi tti bhikkhū āhaṭṭu.
Ayamuttame se dhamme, tusinīe sa kasāie jhāti..

12. (When Bhagavān Mahāvīra was meditating in a park on the out-skirts of a village, some frequenters to the place inquired of him,) "Who is there inside?" The Bhagavān replied "I am an ascetic." (They asked, "Who gave you permission to use this place? Why are you occupying our place of recreation?" The Bhagavān quietly left the place). This characterised his lofty conduct. Despite their agitation, the Bhagavān kept quiet and remained absorbed in meditation.

१३ जंसिप्पेगे पवेयंति, सिसिरे मारुए पवायंते ।
तंसिप्पेगे अणगारा, हिमवाए णिवायमेसंति ॥

13. Jaṁsippege paveyaṁti, sisire mārue pavāyaṁte.
Taṁsippege aṇagārā, himavāe ṇivāyamesaṁti..

१४ संघाडिओ पविसिस्सामो, एहा य समादहमाणा ।
पिहिया वा सक्खामो, अतिदुक्खं हिमग-संफासा ॥

14. Saṁghāḍio pavisissāmo, ehā ya samādahamāṇā.
Pihiyā vā sakkhāmo, atidukkhaṁ himaga-saṁphāsā..

13-14. The winter-wind made (scantily clad) people shiver with cold; snowfall made houseless mendicants to seek houses protected from winds, and cover themselves with clothes. Considering that they would be able to protect themselves against painfully severe cold, some monks kindled fire and closed doors, because it was extremely difficult to brave snow-fall.

१५ तंसि भगवं अपडिण्णे, अहे वियडे अहियासए दविए ।
णिक्खम्म एगदा राओ, चाएइ भगवं समियाए ॥

15. Taṁsi bhagavaṁ apaḍiṇṇe, ahe viyaḍe ahiyāsae davie.
Ṇikkhamma egadā rāo, cāei bhagavaṁ samiyāe..

15. Bhagavān Mahāvīra, however, would not, even in the face of such severe cold, even think of (seeking a

windless abode, or clothes to wrap himself with). He (would stand) under the merest shed in the cold and bear it with sublime equipoise. When the night grew colder, the Bhagavān would alternately come outside in the cold under the open sky (and go back to the shed). Thus was the Bhagavān able to endure the pangs of cold in perfect calmness and in conformity with Right Conduct.

१६. एस विही अणुक्कतो, माहणेण मईमया।
अपडिण्णेण वीरेण, कासवेण महेसिणा॥

—त्तिवेमि।

16. Esa vihī aṇukkaṁto, māhaṇeṇa maīmayā.
Apaḍiṇṇeṇa vīreṇa, kāsaveṇa mahesiṇā.

— Tti bemi.

16. Bhagavān Mahāvīra, the wise *Māhaṇa* (Brāhmaṇa, Non-Violent) Great Seer, born in the clan of Kāsyapa, followed without any reservation the aforementioned code of conduct.

— So do I say.

SECTION III

तइओ उद्देसो — *Taio Uddeso*

भगवओ परीसह-उवसग्ग-पद

१. तणफासे सीयफासे य, तेउफासे य दंस-मसगे य।
अहियासए सया समिए, फासाइ विरूवरूवाइं ॥

Bhagavao parisaha-uvasagga-padaṁ

1. Taṇaphāse sīyaphāse ya, teuphāse ya daṁsa-masage ya.
Ahiyāsae sayā samie, phāsāiṁ virūvarūvāiṁ..

Bhagavān Mahāvīra's Endurance of Hardships

1. Bhagavān Mahāvīra bore with equipoise various kinds of hardships, including being pricked by the grass (typical of the *Lāḍha* country-side) the extremities of the weather, and bites of gad-flies and mosquitoes.

ANNOTATION 1. During the period of *sādhanā* Bhagavān Mahāvīra once paid a visit to the *Lāḍha* countryside (i. e. the districts of Tāmulaka, Midnāpur, Hugli and Burdvān in West Bengal) which abounded in prickly grass. Very often, this proved to be the cause of sharp bodily pain. The area in which this kind of grass luxuriously grew was also surrounded with mountains, which added to the cold atmosphere there.

The Bhagavān would also cheerfully bear the heat of the sun. In a place like Halduga, he had to put up with scorching and almost burning temperatures.

The *Lāḍha* teemed with vicious creatures like gad-flies, mosquitoes, and leeches. Despite knowledge of all these untoward conditions, the Bhagavān went there to test himself on the touchstone of equanimity.

२ अह दुच्चर-लाढमचारी, वज्जभूमिं च सुब्भ(म्ह?)भूमिं च।
पंत सेज्जं सेविंसु, आसणगाणि चेव पंताइं॥

2. Aha duccara-lāḍhamacārī, vajjabhūmiṁ ca subbha-(ṁha?) bhūmiṁ ca.
Paṁtaṁ sejjaṁ seviṁsu, āsaṇagāṇi ceva paṁtāiṁ..

2. The Bhagavān cheerfully rambled through the areas of Vajrabhūmi and Suṁhabhumi in the difficult terrain of the *Lāḍha* countryside. There he had very misserable lodgings and poor seats.

ANNOTATION 2. The *Lāḍha* countryside was terribly inaccessible because of mountains and thick forest. Nevertheless, Bhagavān Mahāvīra went there. He managed to get only desolate and dilapidated houses to live in, and rough wooden planks or boards to sit on and those too covered with thick layers of dust, soil and cowdung. All this, however, could not disturb the evenness of the Bhagavān's mind.

३ लाढेहिं तस्सुवसग्गा, बहवे जाणवया लूसिंसु।
अह लूहदेसिए भत्ते, कुक्कुरा तत्थ हिंसिंसु णिवतिंसु॥

3. Lāḍhehiṁ tassuvasaggā, bahave jāṇavayā lūsiṁsu.
Aha lūhadesie bhatte, kukkurā tattha hiṁsiṁsu ṇivatiṁsu..

3. In the counties of *Lāḍha*, Bhagavān Mahāvīra had to undergo various vicissitudes. He was many a time attacked by the inhabitants of that place. The food he got there was vapid. He would be often attacked and bitten by dogs.

ANNOTATION 3. There were no towns and cities in the districts of Vajra and Suṁha of the *Lāḍha*. There was a dearth of such things as sesamum seeds, from which oil could be produced, or of good cows from which butter could be produced. Consequently, the inhabitants of that place

took only insipid, totally fatless food. This sort of food-habit led to their being ill-tempered. Anger, vituperative tongue, and assault were almost habit with them. They used to cover their bodies with grass.

The Bhagavān used to take a single meal only at midday. In Ladha, the Bhagavān would get only rice soaked in water, *urada*(a kind of pulse)-soup or sour-soup, but all without salt.

The dogs of that place were so fierce that people had to use sticks and cudgels to ward them off. Since the Bhagavān was unarmed, the dogs would frequently and easily attack him.

४ अप्पे जणे णिवारेइ, लूसणए सुणए दसमाणे।
छुछुकारंति आहंसु, समण कुक्कुरा डसंतुत्ति ॥

4. Appe jaṇe ṇivārei, lūsaṇae suṇae dasamāṇe.
Chuchukāraṁti āhaṁsu, samaṇaṁ kukkurā ḍasaṁtutti..

4. When dogs would bark at or come to bite the Bhagavān, only a solitary person would come to his rescue; the others would set the dogs on him.

५ एलिक्खए जणे भुज्जो, बहवे वज्जभूमि फरुसासी।
लट्ठिं गहाय णालीय, समणा तत्थ एव विहरिंसु ॥

5. Elikkhae jaṇe bhujjo, bahave vajjabhūmi phārusāsī.
Laṭṭhiṁ gahāya ṇālīyaṁ, samaṇā tattha eva viharimsu..

5. In such a county did the Bhagavān spend (six long months). Most people of Vajrabhūmi were ill-tempered owing to insipid food. In that countryside, some *śramaṇas* (ascetics) always roamed with either a stick[1] or a cudgel in hand.

६. एव पि तत्थ विहरंता, पुट्ठपुव्वा अहेसि सुणएहिं।
संलुंचमाणा सुणएहिं, दुच्चरगाणि तत्थ लाढेहिं ॥

---

1. A *lāṭhī* (stick) is usually of the height of a man, while a *nālikā* (cudgel) is four *aṁgulas* (twenty-fourth part of a cubit) longer than it.

6. Evaṁ pı tattha vıharaṁtā, puṭṭhapuvvā ahesi suṇaehıṁ.
Saṁluṁcamāṇā suṇaehıṁ, duccaragāṇı tattha lāḍhehıṁ..

6. Even those *śramanas* who were equıpped wıth sticks or cudgels were torn and bıtten by dogs. It was really dıffıcult to move about freely ın the vıllages of the Lāḍha area.

७ निधाय दडं पाणेहिं, तं काय वोसज्जमणगारे।
अह गामकटए भगव, ते अहियासए अभिसमेच्चा ॥

7. Nıdhāya daṁḍaṁ pāṇehıṁ, taṁ kāyaṁ vosajjamaṇagāre.
Aha gāmakaṁṭae bhagavaṁ,te ahıyāsae abhısameccā..

7. Abandonıng the attıtude of violence to lıvıng beıngs, and totally ignoring all bodıly comforts, the Bhagavān was cheerfully ramblıng about (ın the Lāḍha area). There the Bhagavān put up wıth all kinds of harsh words and sharp rebukes wıth spırıtual wısdom.

ANNOTATION 7. Punıshment (i.e. vıolence) ıs of there kinds:

(a) (Punishment) ınflıcted through the mınd;
(b) through the speech; and
(c) through the body.

He would not brush away encroachıng creatures or annoying insects eıther himself or make others to do so. Not even the thought of doing so ever crossed hıs mınd. The Bhagavān was completely self-possessed ın thought, speech and actıon.

८ णाओ सगामसीसे वा, पारए तत्थ से महावीरे।
एव पि तत्थ लाढेहिं, अलद्धपुव्वो वि एगया गामो ॥

8. Ṇāo saṁgāmasīse vā, pārae tattha se mahāvīre.
Evaṁ pı tattha lāḍhehıṁ, aladdhapuvvo vı egayā gāmo..

8. Just as an elephant fighting on the battle front is not easily baffled by piercing weapons, so also did Bhagavān Mahāvīra remain completely unruffled by and triumphed over various kinds of hardships he experienced in Lāḍha area. (Although) he occasionally did not find a village or a suitable abode in Lāḍha to stay in,(he remained completely unperturbed).

९ उवसंकमंतमपडिण्णं , गामंतियं पि अप्पत्तं ।
पडिणिक्खमित्तु लूसिंसु, एत्तो परं पलेहित्ति ॥

9. Uvasaṁkamaṁtamapaḍiṇṇaṁ, gāmaṁtiyaṁ pi appattaṁ.
Paḍiṇikkhamittu lūsiṁsu, etto paraṁ palehitti..

9. The Bhagavān did not desire a fixed abode or a definite diet. He would go to a village for boarding or lodging only when occasion arose. Sometime it so happened that before he entered a village some people would try to stop him, and even hit him and say — "Why don't you go away from here, and look for some other place?"

ANNOTATION 9. The inhabitants of Lāḍha did not relish the Bhagavān's nudity. This is why they would stop him from entering the village.

१० हयपुव्वो तत्थ दंडेण, अदुवा मुट्ठिणा अदु कुंताइ-फलेण ।
अदु लेलुणा कवालेण, हंता-हंता बहवे कंदिसु ॥

10. Hayapuvvo tattha daṁḍeṇa, aduvā muṭṭhiṇā adu kuṁtāi-phaleṇaṁ.
Adu leluṇā kavāleṇaṁ, haṁtā-haṁtā bahave kaṁdiṁsu..

10. There some people would try to hit the Bhagavān with a slap or a blow, or a stick, or a spear, or a clod or a potsherd. They would run after him and scream "Goodness Gracious! go away."

११ मसाणि छिन्नपुव्वाइ, उट्ठुभंति एगया कायं ।
परीसहाइ लुंचिंसु, अहवा पंसुणा अवकिरिंसु ॥

11. Maṁsāṇi chinnapuvvāiṁ, utthubhaṁti egayā kāyaṁ.
Parisahāiṁ luṁciṁsu ahavā paṁsuṇā avakiriṁsu..

11. (Brutally assaulting him), some people would even mangle him, spit on him, fling heaps of dust on him, and (thus) inflict hardships on him.

१२ उच्चालइय णिहणिंसु, अदुवा आसणाओ खलइंसु।
वोसट्ठकाए पणयासी, दुक्खसहे भगवं अपडिण्णे॥

12. Uccālaiya ṇihaṇiṁsu, aduvā āsaṇāo khalaiṁsu.
Vosaṭṭhakāe paṇayāsi, dukkhasahe bhagavaṁ apaḍiṇṇe..

12. Some would lift him up and throw him down while he was in meditation. Some others would push him out of his seat. But the Bhagavān had abandoned all care of the body; he was wholly dedicated to the cause of the soul; he was highly tolerant of feeling of pain and anguish; and free from the desire of pleasure. (He would, therefore, never let his evenness of mind dwindle).

ANNOTATION 12. Not all people inhabiting the Lāḍha countryside were ill-tempered; there were, however, some good-natured people there as well. There were those who were very impulsive. These would remove the Bhagavān from his seat. Even so the Bhagavān would not be displeased. Seeing that he maintained a sweet evenness of temper, their hearts would change, and they would apologise to him for their nonchalant insolence. The ill-natured ones, however, did not evince any change of heart.

१३ सूरो संगामसीसे वा, सवुडे तत्थ से महावीरे।
पडिसेवमाणे फरुसाइं, अचले भगव रीइत्था॥

13. Sūro saṁgāmasīse vā, saṁvuḍe tattha se mahāvīre.
Paḍisevamāṇe pharusāiṁ, acale bhagavaṁ rīitthā..

13. Just as a warrior wearing the escutcheon is never baffled at the war front, so also was Bhagavān Mahāvīra wearing the armour of total abstinence from sinful actions never subdued by hardships, and would never be disturbed in meditation. Unperturbed, he kept cheerfully rambling on.

१४ एस विही अणुक्कंतो, माहणेण मईमया।
अपडिण्णेण वीरेण, कासवेण महेसिणा॥

—त्ति बेमि।

14. Esa vihī aṇukkaṁto, māhaṇeṇa maīmayā.
Apaḍiṇṇeṇa vīreṇa, kāsaveṇa mahesiṇā..

— Tti bemi.

14. Bhagavān Mahāvīra, the wise, Māhana (Brāhmaṇa, Non-violent), great seer, born in the clan of Kāśyapa, followed without any reservation the above mentioned code of conduct.

— Thus I say.

SECTION IV

चउत्थो उद्देसो

Cauttho Uddeso

भगवओ अतिगिच्छा-पदं

१ ओमोदरियं चाएति, अपुट्ठे वि भगवं रोगेहिं।
पुट्ठे वा से अपुट्ठे वा, णो से सातिज्जति तेइच्छं॥

Bhagavao atigicchā-padaṁ

1. Omodariyaṁ cāeti, aputthe vi bhagavaṁ rogehiṁ.
   Putthe vā se aputthe vā, ṇo se sātijjati teicchaṁ..

Abandonment of Medication by Bhagavān Mahāvīra

1. Although untouched by illness, Bhagavān Mahāvīra would still have a curtailed diet. Whether afflicted or not, he would not approve of medication for himself.

ANNOTATION 1. Man by nature is prone to gluttony. It is not easy to eat sparingly. There are some who do eat little, but they do so only under compulsion, i. e. when they are afflicted with a disease, and wish to get rid of it. Bhagavān Mahāvīra had no disease or ailment, yet he would eat sparingly and with long intervals just like a serpent.

Illnesses are of two kinds:

(a) Internal, i. e. due to a disturbance of humours of deficiency of vitamins, and

(b) External, i. e. injuries caused by accidents, etc.

The Bhagavān was free from the former kind of diseases, but he would occasionally be afflicted by the

latter, in the event of attacks by human beings or other creatures and insects. He would not undergo any medical treatment to mitigate even these.

To illustrate his extra-ordinary forbearance, an incident is given here. Once a cowboy drove a wooden nail into his ear. A physician named Kharaka had to take it out and dress his wound. But the Bhagavān never wished anyone to do anything for him.

२ ससोहण च वमण च, गायब्भगण सिणाण च।
सबाहणं ण से कप्पे, दत-पक्खालण परिण्णाए॥

2. Saṁsohaṇaṁ ca vamaṇaṁ ca, gāyabbhaṁgaṇaṁ siṇā-ṇaṁ ca.
Saṁbāhaṇaṁ ṇa se kappe, daṁta-pakkhālaṇaṁ pariṇ-ṇāe..

2. The Bhagavān abandoned all sorts of purgatives, emetics, unguents, bathing, shampooing or even cleaning of the teeth.

ANNOTATION 2. Soon after initiation into ascetic life, Bhagavān Mahāvīra had taken up a vow: "I will lead a life of self-abnegation by abandoning all bodily care." In accordance with this vow, he would refrain from any physical beautification, or any extra care of the body. It is imperative for a *sādhaka* to forget all about his body and concern himself with complete dedication to the soul. The above routine followed by Bhagavān Mahāvīra refers to this.

३ विरए गामधम्मेहिं, रीयति माहणे अबहुवाई।
सिसिरमि एगदा भगवं, छायाए झाइ आसी य॥

3. Virae gāmadhammehiṁ, rīyati māhaṇe abahuvaī.
Sısıraṁmi egadā bhagavaṁ, chāyāe jhāi āsī ya..

3. Averse to all sensual delights, Bhagavān Mahāvīra (Māhaṇa) cheerfully rambled about. He would speak but little. Even in the winter he would meditate (not in sunshine), but in shade.

भगवओ आहार-चरिया-पदं

४ आयावई य गिम्हाण, अच्छइ उक्कुडुए अभिवाते।
अदु जावइत्थ लूहेणं, ओयण-मथु-कुम्मासेण ॥

Bhagavao āhāra-cariyā-padaṁ

4. Āyāvaī ya gimhāṇaṁ, acchaı ukkuḍue abhıvāte.
Adu jāvaıttha lūheṇaṁ, oyana-maṁthu-kummāseṇaṁ..

4. In summer he would delıberately expose hımself to the scorching heat of the sun. He would squat in the cock-posture in the face of hot wınds.

Dietary Routine

He lived on meals of coarse rice; pounded graıns ground into flour-lıke substance and beans *(urada).*

५ एयाणि तिण्णि पडिसेवे, अट्ठ मासे य जावए भगव।
अपिइत्थ एगया भगव, अद्धमास अदुवा मास पि॥

5. Eyāṇi tiṇṇı padıseve, aṭṭha māse ya jāvae bhagavaṁ.
Apııttha egayā bhagavaṁ, addhamāsaṁ aduvā māsaṁ pi.

5. Bhagavān Mahāvīra lıved on these three (graıns) for eight months. Sometımes, he would go without water either for half a month or for a whole month at a stretch.

६ अवि साहिए दुवे मासे, छप्पि मासे अदुवा अपिवित्ता।
रायोवरायं अपडिण्णे, अन्नगिलायमेगया भुंजे॥

6. Avı sāhıe duve māse, chappı māse aduvā apivittā.
Rāyovarāyaṁ apaḍıṇṇe, annagilāyamegayā bhuṁje..

6. He would go wıthout water sometımes for over two months, or as long as for sıx months. He dıd not even thınk of takıng sleep; he would keep himself awake all nıght.

Sometımes he had to take even stale food.

७. छट्ठेण एगया भुंजे, अदुवा अट्ठमेण दसमेणं।
दुवालसमेण एगया भुंजे, पेहमाणे समाहिं अपडिण्णे॥

7. Chaṭṭheṇaṁ egayā bhuṁje, aduvā aṭṭhameṇa dasameṇaṁ.
Duvālasameṇa egayā bhuṁje, pehamāṇe samāhiṁ apaḍiṇṇe..

7. Sometimes he would take meals after either two days', or three, or four, or even five days' fast. He had his mind always fixed on only *(tapas-) samadhi* (i.e. evenness of mind accompained by austerities); for food he had no craving.

८. णच्चाणं से महावीरे, णो वि य पावगं सयमकासी।
अण्णेहिं वा ण कारित्था, कीरंतं पि णाणुजाणित्था॥

8. Ṇaccāṇaṁ se mahāvīre, ṇo vi ya pāvagaṁ sayamakāsī.
Aṇṇehiṁ vā ṇa kārıtthā, kīraṁtaṁ pı ṇāṇujāṇıtthā..

8. Fully aware of the sinfulness, vitiating the alms that he received, Bhagavān Mahāvira would neither himself indulge in violence nor make others to do so, nor did he approve of any such action..

९. गामं पविसे णयरं वा, घासमेसे कडं परट्ठाए।
सुविसुद्धमेसिया भगवं, आयत-जोगयाए सेवित्था॥

9. Gāmaṁ pavise ṇayaraṁ vā, ghāsamese kaḍaṁ paraṭṭhāe.
Suvisuddhamesıyā bhagavaṁ, āyata-jogayāe sevıtthā..

9. Upon entering a village or a town, Bhagavān Mahāvira would ask for only that kind of meal which was prepared for the use of a householder (i.e. not specially prepared for the Bhagavān). He would accept alms unvitiated by any sin and eat it with complete control of his passions.

१०. अदु वायसा दिगिंछत्ता, जे अण्णे रसेसिणो सत्ता।
घासेसणाए चिट्ठते, सययं णिवतिते य पेहाए॥

११ अदु माहण व समण वा, गामपिंडोलग च अतिहिं वा।
सोवागं मूसियारं वा, कुक्कुरं वावि विह ठियं पुरतो॥

१२ वित्तिच्छेदं वज्जतो, तेसप्पत्तियं परिहरतो।
मदं परक्कमे भगवं, अहिंसमाणो घासमेसित्था॥
(त्रिभि. कुलकम्)

10. Adu vāyasā dıgımchattā, je aṇṇe rasesıṇo sattā.
Ghāsesaṇāe cıṭṭhaṁte, sayayaṁ ṇıvatıte ya pehāe..

11. Adu māhaṇaṁ va samaṇaṁ vā, gāmapımḍolagaṁ ca atıhıṁ vā.
Sovāgaṁ mūsiyāraṁ vā, kukkuraṁ vāvi vihaṁ ṭhıyaṁ purato..

12. Vıttıcchedaṁ vajjaṁto, tesappattiyaṁ parıharaṁto.
Maṁdaṁ parakkame bhagavaṁ, ahıṁsamāṇo ghāsamesıtthā..

(Trıbhıḥ kulakaṁ)

10-12. While on his way for alms, if Bhagavān Mahāvīra saw a group of birds like crows sitting together, or a dog, or a cat, or a *Brāhmaṇa* or a *Sramaṇa*, or a beggar or a guest, or a grave-digger *(caṇḍāla)*, suffering from hunger or thirst, and trying to satisfy them by food or drink, he would not disturb them, bearing in mind the fact that they are not to be deprived of their bread and that they need not sustain any fear from him. He would walk very slowly and softly in search of alms without causing any hindrance or apprehension to anyone.

१३ अवि सूइयं व सुक्कं वा, सीयपिंडं पुराणकुम्मासं।
अदु बक्कसं पुलागं वा, लद्धे पिंडे अलद्धए दविए॥

13. Avi sūıyaṁ va sukkaṁ vā, sīyapıṁḍaṁ purāṇakummāsaṁ.
Adu bakkasaṁ pulāgaṁ vā, laddhe piṁḍe aladdhae davıe..

13. Bhagavān Mahāvīra would not care whether or not his meal included cooked savoury vegetables, whether he got cold rice, or stale bean-soup; whether his meals consisted of vapid stuff like powdered gram or only grams; whether or not he got any food at all. In all such situations, he would maintain total equipoise.

१४. अवि झाति से महावीरे, आसणत्थे अकुक्कुए झाणं।
उड्ढमहे तिरियं च, पेहमाणे समाहिमपडिण्णे ॥

14. Avi jhāti se mahāvīre, āsaṇatthe akukkue jhāṇaṁ.
Uḍḍhamahe tiriyaṁ ca, pehamāṇe samāhimapaḍiṇṇe..

14. Completely calm and poised, the Bhagavān would meditate, squatting in cock-posture or any other posture. He would meditate on various objects of the upper, lower, and the lateral worlds. He had his mind's eye firmly fixed on self-absorption. He was completely free from the desire of pleasure. (He would, therefore, never let his evenness of mind dwindle). He was completely free from reservations.

१५. अकसाई विगयगेही, सद्दरूवेसुऽमुच्छिए झाति।
छउमत्थे वि परक्कममाणे, णो पमायं सइं पि कुव्वित्था ॥

15. Akasāī vigayagehī, saddarūvesu(a)mucchie jhāti.
Chaumatthe vi parakkamamāṇe, ṇo pamāyaṁ saiṁ pi kuvvitthā..

15. Becalming all his passions (such as, anger, conceit, deceit and avarice), abandoning all kinds of attachments, and lulling all kinds of infatuation with (sensuous) sound or form, Bhagavān Mahāvira would meditate. Always exerting himself in self-discipline, despite the veils of *karma* (such as knowledge-obscuring *karma*), he never slackened for a moment.

१६. सयमेव अभिसमागम्म, आयतजोगमायसोहीए।
अभिणिव्वुडे अमाइल्ले, आवकहं भगवं समिआसी ॥

16. Sayameva abhisamāgamma, āyatajogamāyasohīe.
Abhiṇivvuḍe amāille, āvakahaṁ bhagavaṁ samiāsī..

16. Achieving, through complete self-purification, discipline of mind, body and speech, Bhagavān Mahāvīra became absolutely calm and poised. He practised (austerities) with simplicity of heart. Through the entire period of his *sādhanā*, he remained equipoised and tranquil.

१७ एस विही अणुक्कंतो, माहणेण मईमया।
अपडिण्णेण वीरेण, कासवेण महेसिणा॥

—त्ति बेमि।

17. Esa vihī aṇukkaṁto, māhaṇeṇa maīmayā.
Apaḍiṇṇeṇa vīreṇa, kāsaveṇa mahesiṇā..

— Tti bemi.

17. Bhagavān Mahāvīra, the wise, *Māhaṇa* (Brāhmaṇa, Non-violent) Great Seer, born in the clan of Kāśyapa, followed without any reservation the aforementioned code of conduct.

— I say so.

WORD-INDEX
(Glossary)

SUBJECT INDEX